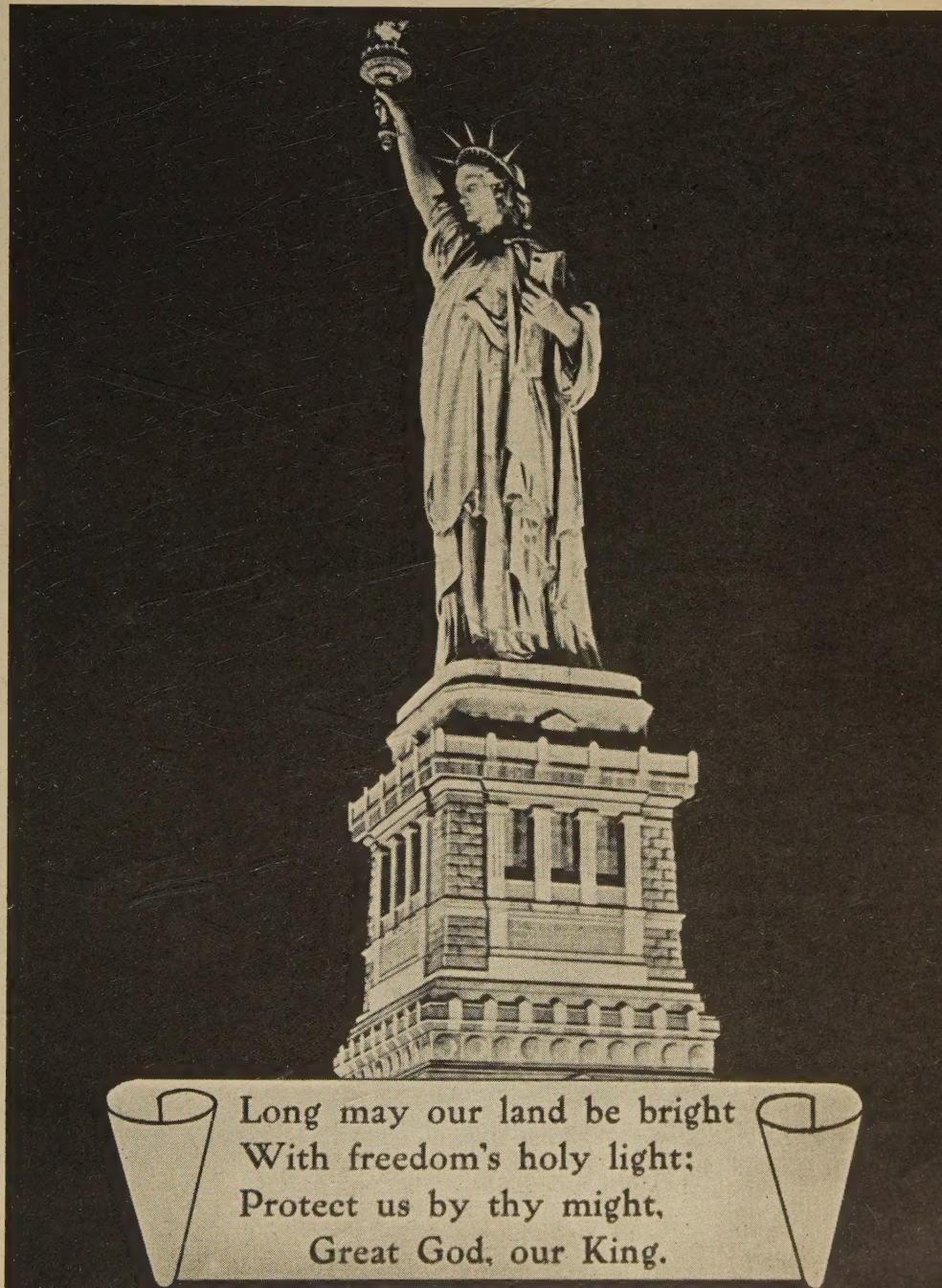
The METHODIST WOMAN

February 1943



Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

THE METHODIST WOMAN

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Who's Who

OUR COVER PAGE

One of the gravest problems in our American life and in the world today is that of minority groups within our countries. Freedom is the heritage of the peoples of our country and more than any other nation, we must see that it is not denied to any race or group within our country. The conference on The Christian Approach to Minority Groups held under the auspices of the Woman's Division of Christian Service, Department of Christian Social Relations and Local Church Activities, was outstanding in its social vision. Some of the speeches are included in this issue. All of the speeches will be included in a later packet for further study. But we introduce these this month as an introduction to Brotherhood Month which is observed throughout the church in February. We could think of no better cover for this issue than the Statue of Liberty which stands like a great sentinel to greet those who come to our shores. We sing:

"Long may our land be bright
With freedom's holy light:
Protect us by thy might,
Great God, our King."

Our boys are fighting for that freedom on the battlefields of the world. It would be indeed tragic if we should lose that freedom here in our own country by our failure to grant it to all those citizens of all races who call this "their native land."

***Miss Edith Lowry*, executive secretary Home Missions Council of North America. February is observed as Brotherhood Month in churches throughout the nation. Many of the articles in this issue, including the article by Miss Lowry, will prove thought-provoking and we hope will inspire to action.**

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(*Continued on page 30*)

The Methodist Woman

Undergirding the Racial Minorities

By Edith Elizabeth Lowry

TODAY we are to think together on one of the very grave situations in the United States. It has grown in intensity during the passing years and even today it constitutes a most serious charge against our democracy and the reality of our Christian profession. It is the problem of intolerance and discrimination against racial minorities, and with the war it has been accentuated to some extent.

Racial problems are not new or unique in America, but are age-old problems of the world. As time passes, one group that represents the highest type of culture falls into obscurity and another people takes its place. But the processes by which a people become a dominant group have caused the trouble. Let us go back to the situation that led to the first racial difference in America.

It happened during the era of world expansion. Up to the nineteenth century continents and civilizations had been isolated from each other by the difficulties of communication and transportation. But suddenly all this was changed when mechanical inventions aiding transportation and communication brought distant countries close to each other for purposes of industry and commerce and the natives of these lands were soon exploited —a practice contrary to Christian ideals. God made "of one blood all nations."

Through the years the white man's attitude of superiority has continued.

America was a part of this same picture of world expansion. What happened to the American Indians when the white man came to these shores? His lands were taken from him and he became a racial minority. Until the election of President Grant, the government policy was in general a policy of war and extermination. Then the inconsistency of this policy with the ideals of America was seen, for America was a land of opportunity, and the care and training of Indians were provided for by the Government.

While the number of Indians found in North America will never be known, some students place it at millions. But in the year 1940 government statistics placed the number at 361,816, which includes both full bloods and mixed bloods. Occasionally tribes include in the count those who have but one sixty-fourth of Indian blood. Of the 360,000 about 200,000 live on reservations in more than half of the States of the Union, while the remainder are in all parts of the country living normal lives among white people.

By Congressional Act of 1924, "full citizenship was voted to all Indians expressly in recognition of their World War Services," but there is inconsistency in the situation as most of them still remain wards of the Government, and as tribes have made separate treaties with the Government for over a period of one hundred years. These still continue in force and to a degree control the situation.

Some states, in which large numbers of Indians live, have denied the vote to Indians on the basis of their wardship status. Wardship also operates to restrict the Indian in the sale and purchase of land.

The Reorganization Act of 1934 further complicated the situation by offering to the tribes a degree of self-government through tribal acceptance of certain powers vested in leaders elected by the tribe itself—all such powers subject, however, to a degree of control by the Bureau of Indian Affairs, a Bureau within the Department of the Interior. Even though the Bureau is providing generously for the care of the Indian today, spending more than $30,000,000 a year in providing schools and other care for reservation Indians in addition to relief benefits, the question does come to one's mind in these days when we are scrutinizing our democracy as to whether the Indian, a small minority, may not some day cease to be a ward of the Government. Many would not be ready for this for some time, but would not the full inclusion of the Indian in our national life give him that opportunity for the abundant life that Christ came to bring?

As we analyze the situation of other racial minorities in America, we see that in each case the basic problem is economic rivalry. Let us look at the Negro situation. It is said that under slavery there was a labor issue, a moral and political issue, more than a racial issue. But when Negroes

competed for jobs held by whites, the issue became clearly a racial issue and the Negroes became a racial minority. And so the problem grew, and today in America 13,000,000 of them are limited in opportunity because of race.

In the war industries and in the armed services they were handicapped. President Roosevelt himself saw this injustice and acted accordingly. We rejoice in his stand for it is in harmony with the Christian ideal of equal opportunity for al . Secretary Knox, on April 7, announced that henceforth Negroes would be permitted to volunteer for service in the Navy, the Marine Corps, and the Coast Guard.

In New York, state effort to deal with the problem is exemplified by Governor Lehman's appointment of 27 persons to work with the State Defense Council of New York to lessen the problem of discrimination against minority groups. Under the chairmanship of the State Industrial Commissioner, publishers, executive heads of large corporations, representatives of Protestant, Catholic, and Jewish religious bodies, colored and white labor leaders, and colored and white workers for interracial betterment were asked to join forces.

Here is where the church woman can exert her constructive influence in her community. She has done much and she will do more.

Still another group that is suffering intensely now because of misunderstanding is the European refugee. With the involvement of the United States in the war, the position of these newcomers who have not yet become citizens is difficult and trying, and we recognize the problem the Government faces in these days of tension. Only in a land of Christian ideals could strangers take refuge as these have done. Technically they are "enemy aliens," and yet, having suffered for the sake of the democratic way of life, they have even more zeal and passion to defend the democracy of America. Their foreign accent sets them apart and in these days of tension, suspicion surrounds them. The national agencies of the churches are trying to aid them, but in our own communities they need our friendship and Christian love. They plead that the authorities may investigate them that they may prove without question their loyalty to America.

From just these few facts we can see how these racial differences have grown up and how with war each one is aggravated. The history of racial minority groups is one of the most tragic pictures ever recorded and is a complete denial of the ideals of Christ. Because of race some are denied equal educational opportunities, recreational facilities, and health services that we claim are essential to childhood. Because of race, full participation in community life and the use of the ballot are denied some citizens of America. Because of race, some citizens have been denied justice before the law.

I would not have you think that nothing has been done to change these conditions. In the very early days of the churches, especially the women of the churches recognized the needs of these minority groups as a major responsibility, and long before public agencies included them in their services the church women established schools, health services, and a religious ministry for them. I was amazed to learn recently that the women of one branch of the Protestant Church had through the period 1800-1942 given through their women's organizations, $79,955,000 for this type of service. Multiply this many times, for there are many more branches of the church that have been carrying on similar services, and we get a partial picture of the contribution of church women to the community life of America. Through these programs many of the racial minorities have been prepared for effective citizenship, and through the efforts of many church women prejudices of many have been changed to appreciation and friendship. But, oh, so much more must be done. The heartaches of all these peoples, all children of God, are the forces that weaken the struggle for the democratic ideal and undermine the peace. We are convinced of this more than ever when we hear that respected and beloved Christian leader of China, Madame Chiang Kai-shek, say, "The West must revise its ideas about the East; we in China must reciprocate. In the world society that we are going to create, there must be no thought of superiors and inferiors. We must be equal men and women of all ages pressing forward to a great ideal."

To this I should like to add two more essentials, a sense of appreciation of other races and their contributions and a recognition that all men, of every race, are children of God; the Fatherhood of God, the Brotherhood of Man.

Suggestions for Prayer for February

Pray for our Men in the Armed Services and those in camps for Conscientious Objectors.

Pray for all those in government offices in places of high responsibility.

Pray that Christians may be willing to make any sacrifices necessary for a just and enduring peace.

Pray for the observance of the Week of Dedication. (See page 20.)

Esther, Regal Self-Sacrificing Executive

By Mrs. Henry W. Maier

ESTHER, the queen of a Persian king, steps out of Hebrew literature of the period one hundred and fifty years before Jesus came teaching peace and good will. Here we have the story of humble self-giving on the part of royalty. Her sacrifice was as fine as much of our self-giving today, yet, because it was reduced to racial and national interests, we cannot think of it as complete Christian sacrifice.

Then, as now, there was the threatened destruction of the Jewish people, a minority group in the Persian empire at a time when racial hatred and separation was the Oriental pattern.

Esther, young, fair, beautiful, was the child of an exile people. Her cousin and foster parent, Mordecai, who held a minor post in the Persian court, was influential in having her lifted to the regal rank in the Persian palace.

Mordecai loyally served the Persian ruler, but he was an ardent Jewish patriot. We do not think of him, however, as a world citizen in the Christian sense.

Haman, proud, egotistical, vain, a courtier, next in rank even to Ahasuerus, a small man in a high position, also lived in the king's palace. When his vanity was wounded by the refusal of Mordecai to do homage to him, he sought revenge in the destruction of the Jewish people. Historians of our period will write some such page in our history.

Mordecai puts on sackcloth and ashes. Haman is complacent, smiles, rejoices. Esther is petitioned to save her people by appearing before the king in intercession. He is Mordecai, the diplomat, who reminds her that she herself will perish in a general massacre of the Jewish people; but he is Mordecai, the patriot and religionist, when he seeks to inspire and challenge her with the words, "Who knows but what thou art lifted to the rank of Queen by Divine Providence that thou canst save the Hebrew remnant through which the Messiah is to come."

Patriotism and religion are powerful urges in human personality; they offer to man the greatest challenge.

Esther probably loved life and was ambitious for a splendid career; but she arises to a great act of self-renunciation, "And so will I go in unto the king, which is not according to law, and if I perish, I perish." Now, Esther the religionist, rises to full stature. To Mordecai she writes, "Proclaim a three-day fast for all Jews at Shushan; I and my maids will also fast." Esther, the executive, makes careful plans. Her beauty is an asset; she puts on her royal apparel; yes, she plans well.

In attitude she did not say, "I am the Queen of all Persia with certain rights." Esther, the opportunist, waited her time. It is not only more Christian, but more expedient to be humble than arrogant. She stood in the inner courts of the king's house. Such humility Jesus later lifted to the first place in the kingdom.

The king sat upon his royal throne in his royal house. Esther waited. Patient waiting is sometimes more costly to the inner self than active execution. Then he holds out his golden scepter. "What wilt thou, Queen Esther? What is thy request? It shall be given thee even to half the kingdom." She simply but graciously invites the King and Haman to the feast she has prepared.

In contrast to the patient and careful Esther, we have the impulsive Haman. Unwilling to await the general massacre, he prepares the gallows for Mordecai.

Divine Providence frequently becomes active in tragic situations. The King is unable to sleep; he calls for the reading of the chronicles. They reveal that one Mordecai has saved his life and gone unrewarded. Haman, in great humiliation, is to lead Mordecai through the streets on horseback in the King's royal apparel as the man whom the King delights to honor.

At the second feast Esther is not the humble, waiting maid; she is the courageous Queen who openly accuses Haman of the vile plot to destroy her people. "If I have found favor in thy sight, O King, and if it please the king, let my life be given me at my petition and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, to perish."

"Who is he and where is he that durst presume in his heart to do so?"

"The adversary and enemy is this wicked Haman."

Haman was afraid before the King and Queen. He was hanged on the gallows he had prepared for Mordecai. Unable to reverse his decree, King Ahasuerus allows the Jews the right of self-defense, thus preparing the way for civil war.

Then, two thousand years ago, human life was cheap; in our detour from human progress, it is cheap today. Today much self giving is nationalistic rather than for world society. Today racial hatred and national barriers are obstructions to

(*Continued on page 31*)

In Defense Areas*

By Mrs. Mabel Garrett Wagner

"THE kids are over there in the field by the barn waiting for you," called out the manager of a trailer camp as I got off the bus on a blistering, summer day. Sure enough—there they were, boys and girls, babies and adolescents, and all the pet dogs of the camp. From Colorado, Connecticut, New York, and West Virginia the families had come. The fathers were construction workers on a big new defense project.

"What'cha gonna do?" asked a big boy with a superior air standing on the edge. I took him into my confidence and let him be my junior leader. This converted him to the afternoon program.

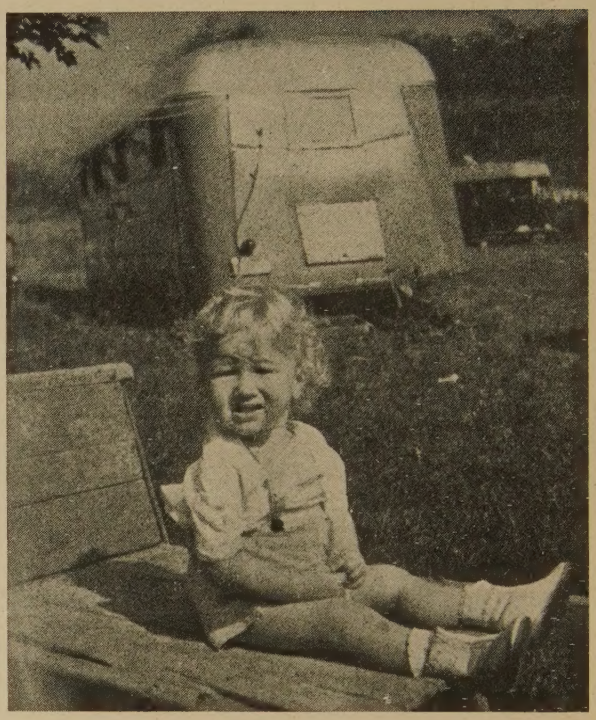
It was one of these many camps which had haphazardly grown up overnight. County health authorities had seen that drinking water and sanitary requirements were met. Further than that, no one had planned. It was on a busy highway with trailers drawn up every which way.

Informal worship is what actually happened as we sat together on the ground among the weeds and grasses singing, "Jesus Loves Me," hearing a story and prayer. And all the time the hot sun was pouring down and farmer Brown was mowing his hay near by. But I was the only one bothered by those things! What fun they had! They drew pictures and made things for their mothers with the crayons, scissors, paste, pictures, and paper.

Later arrangements were made so that these children could be taken to Sunday and vacation school in a neighboring community. But these settlements of new workers have often arrived so suddenly that local communities are slow in knowing what to do, or how to accomplish it. They need help and encouragement in planning programs or meeting the puzzling new problems. (This is one of the ways that we as defense workers, sent out by the Woman's Society, can help.)

"A weiner roast would be fun," announced a sixteen-year-old girl, who lived in a trailer with her twin sister, and another pair of twin sisters, aged eleven, besides, of course, father and mother. They had traveled from Montana to Florida, and now to Pennsylvania, and mother was so worried about social life in a trailer for her adolescent girls. Why wouldn't she be?

We built a fire, we gathered branches for our "weiners," and we sat around the fire talking. To me it was more than this. Trying to get acquainted, I found they would like craft work, to



Chubby finds a wheelbarrow to play on. But in rainy or cold weather he finds it muddy underfoot and crowded inside of the trailer for boys and play

make things, to go roller skating, swimming, and to do the things any youngster that age living in a house in town likes to do. Again there was no central building for recreation. Later a church college near by opened. So I took students from the social service club at college and their advisor, the sociology professor, out to meet my new friends. It worked. The college girls, as leaders, are now using their campus clubhouse for children's activities on Saturdays and weekday clubs for the children after school. It not only helps the children, but the college students are gaining valuable experience in home-mission work. Nearby churches, through the new committees we organized on a city-wide basis to call on and welcome new folks, are now ministering also to this camp and bringing the folks into regular church life.

"I've lived here for seven months and you're the first person who has visited us except an inspector," announced a young married woman living in another settlement of cabins and trailers. It was located several miles from any church and the town was now booming with defense work. "Do you ever do anything together here?" I

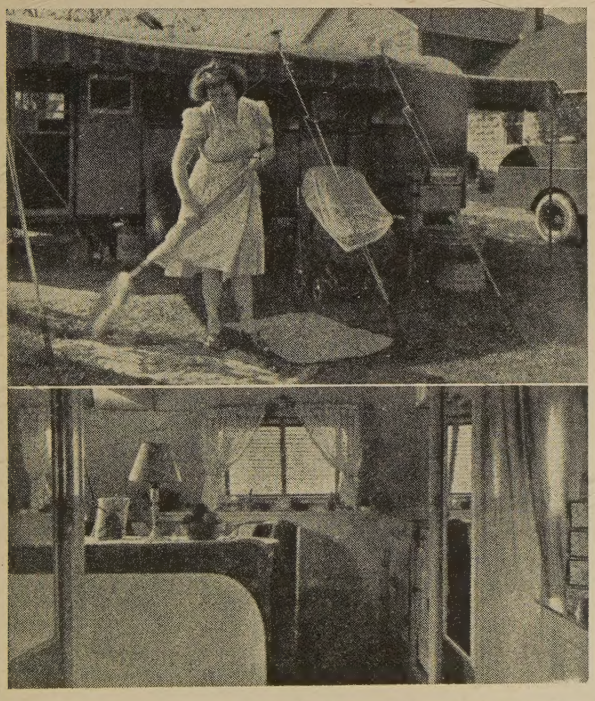
*Article is valuable supplementary material for March program topic on "Uprooted Peoples."

queried. "Oh, no! I only know the woman next door." Perhaps you are surprised. Yet, here were many new families, from many different states, suddenly thrown together. How could they naturally get acquainted?

So I considered it my responsibility as a social and religious worker from our Woman's Society to knock at each cabin and trailer door to get acquainted. Often when I introduced myself as a church worker, I would get this type of response, "Isn't that nice of the church women! Usually they don't seem to care about us." So I said, "Why can't we do something together—maybe have a picnic?"

The response was a bit cold and skeptical, with only a polite assent. Two of the young women had taken their children in to the Methodist Sunday school, so I tried to encourage them to take leadership in planning. They hesitated, saying, "We don't know the others." So I went boldly on to plan our picnic.

The appointed day arrived. I got off the bus. No one was in sight. My heart sank. But I took a deep breath and went on smiling and clutching to my own bag of sandwiches. Then I saw them—a little huddle watching to see whether I was coming and whether the picnic (their first camp get-together) would actually happen. Soon, woman after woman came running from cabin and trailer with salads, hot casseroles of scalloped potatoes, baked beans, fruit, jello, cookies, coffee, cheese, ham, rolls. One woman, just arrived from Florida, timidly approached with several dishes, among them hot muffins she had baked for us in her trailer oven and peaches she had canned in Georgia. Another woman from Scranton brought sliced tomatoes and green beans which she had raised in a tiny garden space behind her cabin here at camp.



Life in a trailer. Mother cleans house. This is really the kitchen and dinette end of the trailer although it looks like a cute city apartment

You say it was only a picnic. How was that home-mission work? Let me tell you. It was called the "Ace of Heart's Cabin Camp," but I felt that day it was more like a bit of heaven dropped down by the side of a lonesome highway. We ate, we praised each other's dishes. And we felt warmer in this friendly Christian fellowship. They knew I represented the church. That afternoon, after the picnic, I saw women going into each other's cabins and trailer homes in a neighborly way they had not done before. They had needed someone to help bring them together.

A week later I dropped out to this camp unexpectedly. "What is the excitement?" I asked. Mothers and children were gaily running back and forth to the picnic tables and to each others' cabins. So I was told that two-year-old "Dicky," Iowa born, was having a birthday party. Most of the families were young married couples. The get-together custom was started. In the next weeks, I discovered other children's birthday parties, mothers getting together to knit, one loaning her electric sewing machine, another helping her neighbor make new slipcovers and drapes for her trailer, some canning fruits and vegetables together—all mutually sharing a friendly, neighborly spirit as defense workers in a new land.

In one section where I was stationed for a few months the Woman's Society appointed, along with other churches, a special committee of church volunteers to call on, welcome, and help new people. Soon our Methodist women were doing all kinds of Christian service—calling on new babies lying in dainty pink ruffled bassinets off in cabins, taking flowers to sick folks shattered by accidents in defense industries, putting new women on committees, taking new neighbors to join in Red Cross work, encouraging the youth fellowship to include new young people, appointing a committee of women to sit in the back of the church to spot and welcome new women and girls. Such opportunities are endless. No other group has quite the same opportunity to discover needs of new folks, and freedom to meet them in the same friendly Christian manner as our own church women. In such ways as these our Woman's Society is pioneering in this new frontier of home-mission work now challenging us in defense areas.

Defense Worker*

By Mrs. Charles A. Wade

T-O-O-T! Another loaded train. The people of America are on the move! Men, women, and children, mostly women and children, for the men have come ahead while these their wives and children follow later, often accompanied by a niece, sister, or sister-in-law, for whom the better wages in defense industrial areas offer a hope of economic security.

These bewildered, hopeful people, strangers in a strange land, have left friends of a lifetime, happy homes, neighborhood fellowships, childhood churches, and have willingly or unwillingly become a part of the great army of defense workers.

This influx means housing, but where; so begins a dreary hunt for a place, any place, after a long, tiresome journey. When a place is finally found it is one of many one- to two-room shacks, or plain rough-board unpainted structures, or dilapidated, falling-down old brick buildings, out of use before the war; or rooming in some place where a commercial landlady or "lord" is literally "stuffing 'em in" for profit, unless one is fortunate in securing room in Federal Defense Housing Projects. In some cities there are no units for Negro defense workers.

Now that the newcomer is housed, the period of adjustment begins: finding new friends, new church homes; adjustments to new customs and provincialisms. They are folks like you and me. They must become an integral part of community life. It is, then, therefore, the task of the worker to point out techniques to the church women in ministering to the needs, solving the problems of, and assuming their responsibilities toward the "new neighbors."

How can this be done? In various places the approach is different. These are some of the things that have been done. The Christian women must themselves present a united front, so there is formed an Interdenominational Committee—not temporary, but to keep up the work after the worker is gone.

In Baltimore, the setting of this article, such a committee has been organized. Representatives from seven major denominations compose the general committee. Through this committee, namely the contact committee, city officials are consulted for trends, statistics, and agencies contributing to the welfare of defense workers; the survey committee, using a simplified questionnaire, makes volunteer surveys of blocks locating defense workers. When found they are turned over to the welcome committee and the information committee. These committees arrange for get-together programs, church attendance, and furnish information relative to the nearest drugstore, school, hospital, doctor, and church. The day nursery committee accepted the challenge of the general committee that the major need of the woman defense worker is a day nursery. These women, giving volunteer service, have furnished and equipped five large rooms, a kitchen with modern conveniences, in which they operate a thirty-bed day nursery. The weekday church school committee conducts a class one afternoon each week in the auditorium of the Gilmore Defense Housing Project for children of defense workers.

A great testimony of gratitude to the Woman's Division of Christian Service comes from the hearts of those who have been helped. A young girl, newly wed, followed her husband from Texas. "I was so frightened to come to a strange place after traveling a thousand miles, and I could find nowhere to stay. When the ladies of the committee found me a room I was so happy I cried." A defense-working mother says, "I never worry about my little boy now, since we have this nice day nursery." The mother of a family that had not attended church since coming to Baltimore said, "We were not happy, for we worked in church in North Carolina. We did not know anybody. We are glad the survey committee came."

Built for tourist overnight usage. No hot water, no conveniences for cooking and housekeeping. People are living in them for months even in cold weather

*This article is valuable supplementary material for the March program topic on "Uprooted Americans."

The Facts of Our Missionary Situation

By Bishop Arthur J. Moore

Closing statement by Bishop Moore at annual meeting of the Board of Missions and Church Extension

All periods in history are critical for the men and women who live in them. We need not repeat the trite phrases about the significance of our particular moment. There have been other serious times in the world's history—times when civilization seemed to be falling apart and doomed to extinction. In all such crises the world and the church not only survived but continued their forward march. I am not, therefore, a prophet of gloom. I look forward with confidence to the ultimate triumph of the things for which we stand as a nation and as a Christian church.

Nevertheless, we are in one of those times that test the faith of men. The tramp of armed millions and the thunder of deadly conflict resound around the earth. Our people have already sacrificed much and will sacrifice more. Many of our mission fields have been overrun by our enemies. Some of our missionaries have been withdrawn. Some have been thrown into prisons. Those who remain face unparalleled difficulties. Never before have the missionary leaders of Methodism faced a situation so full of difficulty and destiny.

As we Methodists survey the situation at home and abroad, five things seem to stand out in bold relief:

First is the tremendous scope of the operations of the Board of Missions and Church Extension of The Methodist Church. We have a missionary program such as was never before developed by any body of Protestant Christians.

Ours is a parish embracing fifty nations, of thousands of missionaries and nationals preaching in more than a hundred tongues, of a foreign membership greater than the total membership of most denominations, of more than six hundred schools, hospitals, and other ministering institutions. Our purely missionary operations in the home field are even more extensive. We have 2,500 missionary churches and 250 schools, settlements, and similar institutions serving the neglected missions in every state in our Union and in our territorial possessions. The extent of this missionary service is almost staggering.

The second fact is that in spite of the war our work goes on in every field. Nowhere has it broken down or collapsed. Naturally, it is handicapped in many places by the absence of missionaries, the restrictions and suffering entailed by war, and inability to transmit funds to workers. Nevertheless, Methodist churches are open, Methodist institutions are serving, Methodist preachers are proclaiming the gospel of Christ. Even in Germany and Japan, as well as in the crucified nations like China, Belgium, Poland, Czechoslavakia, and Norway, in the occupied fields of Burma, Malaya, and the Philippines this is true. Methodism marches on.

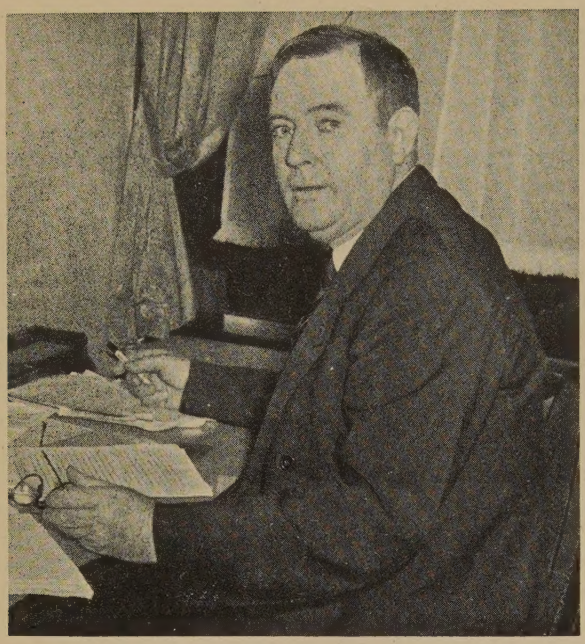
This is an amazing, indeed it is a providential fact. We can scarcely grasp its significance. In the midst of a war, which has driven out our missionaries, destroyed our property, and engulfed our fields, our work stands. If our people in the homeland can be made to understand this, their defeatism and timidity will be turned to joy and courage.

The third fact to which attention must be drawn is the responsibility of the church here in America. We know something of the irreligion, the sin, the unchristian attitudes and practices which prevail on every hand, and we have long combatted them. But at this time the home field brings a new challenge, and to it we must devote ever-increasing thought, prayer, and effort.

America is now an armed camp. There is spiritual oversight, though inadequate, for our soldiers and sailors; but little or none for the millions of so-called defense workers newly mobilized in nearly all our larger centers. New communities have sprung up which will be permanent, while others will in the course of time disappear. Here is a field which we have scarcely touched. We must evangelize these neglected centers for the sake of the future.

We speak of this war as a global war. It is having and will have global results. Our attitudes will be global, also. It was once said that this nation could not endure half slave and half free. Now we know that the world cannot be half good and half bad, half intelligent and half educated, half Christian and half pagan. If Christ is to be supreme anywhere, he must be supreme everywhere. This applies to our own democracy. The time has come when this country must really be evangelized in its attitudes and human relationships.

There is no duty more pressing before us than that of restudying the whole problem of home missions, both as to the need and the method of



Bishop Arthur J. Moore

meeting the needs. We must develop a new and better strategy and then proceed to apply it as never before. Our fathers "reformed the continent and spread scriptural holiness over these lands." Surely we can in our time meet the new issues in the same spirit of sacrificial determination which enabled those who came before us to plant Methodism firm and strong on this continent.

The fourth fact is one that should give serious concern to all those who have grasped the true nature of our holy faith. It relates to the financial situation. We are grateful indeed for an increase in our income from World Service receipts and we must strive for greater increases. But the fact is that in spite of occasional increases the general trend of our benevolent giving for twenty years has been downward.

During this same period our giving for purely local causes has been constantly increasing. Our giving for ourselves has gone up; our giving for the evangelization of the world beyond ourselves has gone down. This is not the Christian way.

It is distressing that money should be withheld from the central causes of the whole Christian enterprise. But it is doubly distressing that such a spirit should grow in a church that calls itself Christian. As a service to the souls of our people, we must check this developing provincialism and increase the devotion of Methodists to the redemption of people beyond themselves and their neighborhoods.

The fifth outstanding fact that of our present situation is that this war will eventually end, and we will then face problems and demands of overwhelming magnitude. There will be issues that only the church can meet.

There will be the pressing study of reconstructing our own work and helping to reconstruct the work of the so-called "orphaned missions." I have already said our work has not collapsed, and I repeat it now. But it has greatly suffered. It is easy to picture it at the close of this war. Many of our missionaries away from their posts. Many churches are destroyed and damaged. Our people are scattered, homeless, and starving. Our institutions are suffering. Our territory is ravaged. All this relates to our own Methodist work, beyond which will be famine, disease, and agony on a wider scale than has been known in recent centuries. We must rebuild our own. And we must do our part in the general reconstruction of the world.

At the close of the last war the demand was so great that it called forth the Centenary movements, in the course of which our churches gave close to a hundred million dollars to serve this world. At the close of this war the demand will be much greater. Will we be ready to meet it?

At the close of every war there is a disposition to relax and swing back to isolationism and self-centered materialism. This is true of the nations. This is what occurred at the end of the last war, and it goes far to explain the present war. There are people who think they discern public trends in that direction now. This may also be true of the church. The provincialism, the indifference to everybody and everything outside our own congregation, the anti-missionary attitude in large sections of our church—this all grew up after the end of the World War I.

Will there be another such reaction now? Here is a sinister danger immediately before us! We must at any cost avoid it in The Methodist Church. And we cannot keep it out of The Methodist Church unless we keep it out of the nation. To do this will require all our wisdom, but the cause is worth it. This also is evangelism. For the Christianization of the last man in the last corner of the globe is of the essence of the gospel of Jesus Christ. And a provincialism, a selfish and anti-missionary attitude which prevents this would eventually destroy the Christian movement.

This, then, is the situation today. The Methodist Church has developed the greatest missionary program ever set up in all the history of the Christian church. Our work has been so well established and our strategy has been so sound that Methodism is basically intact and operative everywhere, even in lands overrun by the enemy and from which all our missionaries have been evacuated. Therefore, with faith and not

with fear we face the twofold problem of the post-war world, the problem of relief and reconstruction of our work at home and abroad, and the impassioning of our church for an aggressive movement to bring in the Kingdom of God.

To follow Jesus Christ, therefore, in a time like this, is to face the future not only without despair, but with an undecaying hope in the heart. The church must have its institutions, its ministers, its teachers, its sacraments, and its rites; but in the end these will all fail unless the whole body of men and women who claim Christ as Lord move with measured, unhastening, but irresistible advance in the way he leads.

The church was cradled in conflict. The world of today desperately needs a church full of faith and courage, for it is undergoing changes so rapidly and of a nature so far-reaching as to stagger and bewilder. All of us are tempted at times to despair and conclude that the battle is lost, but our fears grow out of forgetfulness. Christ lives, and his promise that the gates of hell shall not prevail against his church abides. There is no fear of failure in his heart, and there can be no place for fear in the hearts of those who seek to help him bring the world back to goodness and to God.

The Christian Church in Wartime China

By Miss Me Tsung Kaung

Message given at Fellowship Dinner, Board of Missions and Church Extension, Cleveland, Ohio

I WAS reading the other day an interesting account of a refugee family. One part of it stays in my mind and I seem to hear over and over again this conversation between the mother and the child:

"Mamma, I can't walk any more."

"Well, then, we shall have to leave you here," replied the mother.

Whereupon the boy, with a jerk of his little body, said hastily, "Oh, no; I'll walk some more."

How often we would feel so depressive that we long to lay down our burden to forget, to drift, to cease to live! Yet there is in us always an unsuspected reserve of strength that will straighten our backs, quicken our steps. Then we feel the electric shock of a challenge. With the innocent dying horrible deaths to the right and left of us, with brutality tramping over the tender hearts of peace-loving people, with the agents of righteousness suffering humiliation, persecution, and the destruction of their years of work, we would like to say, "Mama, we can't walk any more, it is too dark and we see no hope, no future." But God's will must be done, and perhaps he will have to say to us, "Well, then, we shall have to leave you here." What we may consider to be useless effort he knows to be necessary steps leading out of the dark to the light. His work must be done. So those Christians who have surrendered their wills to him, who have taken up the cross to follow him say, "Oh, Lord, we'll walk some more." And, in saying that, they find life, strength, and hope flowing back to them.

The work of the church must be carried on and the glorious fact is that it is being carried on. Such is the condition of The Methodist Church in wartime China. Missionaries and native ministers, Chinese Church and Mother Church in America, are co-operating to hold the Christian standard erect in the hurricane of war, their hearts beating excitedly with the new brotherly love which common danger has called out, and with the consciousness of closer communion with God in their troubles.

War in China means greater activity for the church. The Chinese Church, in collaboration with other Chinese agencies such as The National Christian Council of China and Young Men's Christian Association, takes up war-relief work. Moore Memorial Church, in the three years of war when the refugees concentrated in Shanghai, maintained two of the best refugee camps in the city. It sold cheap rice to the suffering poor people. Child-welfare camps have been established everywhere for the homeless. The National Christian Council has service units for wounded soldiers in transit, and the Y.M.C.A. is engaged in providing emergency service to soldiers in service, very much like the U.S.O.

To win Chinese youth and men and women, large evangelistic meetings have been held, deputation teams formed to tour the country, especially the college campuses. While many institutions have had to move out of their original premises, they moved to some other places and went on with their work, or reorganized their program to suit the changed situation, often starting new projects. For instance, Moore Memorial Church is now operating in a community church in French concession. McTyeire School is still having its Fall session; Laura Haygood keeps life moving on the campus with the little Welfare School,

Ginling carries on a four-year high-school course on one college ground; Soochow University has moved out of Shanghai and is sending her branches to take root in Free China. The Law School of Soochow University is reported to have already reached Chungking.

Our Methodist leaders and the church workers are keeping steadily to their tasks, coping with the difficult and trying problems which call out the best that is in them. Truly it is inspiring to know that the stream of Christianity continues to flow, which war may disturb and disrupt, but may not destroy. It seeks new channels, it permeates the earth, and it flows over whatever barriers on its way. It is this steady purpose, this silent but irresistible progress that reassures us and fills our hearts with hymns of praise to the mighty working of our Lord.

The church is surprised and is grateful to find that in spite of her crippled feet and the slippery condition of the road, she could walk some more, and if the workers all summon their emergency strength the church would walk faster and farther than before. What eyes of the flesh could see that which lies behind the surface? Who could have known that China would live through five years of fighting? Or that Russia could withstand Germany? Or that a little girl who came to McTyeire School would become a leading force in New China. Under her leadership the latent force of Chinese women has become a working proposition. Why bring the Kingdom of God on earth. Why should we judge what can be done or can't be done at this time or another time? Our duty is to do what we see is necessary. Our duty is to help in a sensible way. Our duty is to follow and not to burden the Lord's cause with our doubts and reluctance. Vision is to see the possibilities in the present, not to prophesy what airy forms will come out of the void of the future. That is why we need history to tell a man of vision from a visionary. In the reconstruction of China for the war of resistance, we see the vision of men working. In remaining faithful to their tasks, and steering the church through treacherous eddies and rapids, the Christian workers are obeying their vision. In expanding and strengthening the church and winning Chinese people for Christianity, the workers in Free China and the workers here are showing their alertness to the new opportunities.

New China is still in the process of making. The Chinese church is in a strategic position to contribute helpfully to the solution of rival economic and social ideologies. It is exciting to be a fellow molder of destiny with time. In this period of darkness we need to stand by each other. If we refuse to co-operate, if we drop out from the march, we will be left behind and be forever out of union with universal progress. We will reap grief and cast grief on our Heavenly Father. There is a story about Chu Mae, who was deserted by his wife when he was struggling in poverty. Later on he won fame, position, and wealth, and his wife begged to be taken back. His answer was to pour a basin of water on the ground and ask her to collect the water and put it back into the basin. "Water splashed out cannot be retrieved." We hope the Christian Church in China will walk some more and more with Jesus and make steppingstones of their opportunities and even of their troubles.

The little Chinese children pray for children of other lands. "Prayer and friendship can cure the illness of hate"

Forces at Work in Human Relationships[1]

By Ina Corinne Brown

NEVER before in the history of the world has the destiny of man hung so in the balance as it hangs today. For the first time in human history the peoples of this planet have been brought into a physical neighborhood. In a matter of moments the human voice can now encircle the earth, and in a matter of hours the heads of the great nations of the world could gather at any chosen spot. Never before have we known so much about saving life and making people physically well; yet never before have human beings been engaged in such wholesale destruction of one another. Never before has so much knowledge been available to man and never has human knowledge been so distorted to serve selfish and evil ends.

These paradoxes with all the tremendous potentialities they imply offer to the church the greatest challenge of its history, and they offer to high-minded people everywhere the greatest opportunity of service that any generation has known. But this opportunity cannot be met, nor an adequate service rendered, by ordinary or half-hearted measures. Knowledge and devotion far beyond anything we have ever known are needed.

In this conference we are considering only one aspect of the crisis that confronts us, that of the status of minority groups in a Christian democracy. The subject is a critical one because the status of minority groups everywhere is a part of the acute problem of living together on a planet that has now been made a physical neighborhood. Furthermore, a global war speeds up changes, and increases the potentialities for good or evil, for advance or retardation, in the struggle for human freedom and respect for personality.

A democracy implies freedom from limitations imposed upon the individual solely because of arbitrary factors such as race, sex, or religious faith. Essentially, there is implied a recognition of the value of the individual; such freedom of the individual as is consistent with the freedom of others; the right of the individual to be judged on the basis of his personal worth; and equality of opportunity for education and for freedom of occupational choice. Furthermore, the success of a democracy is dependent on such education and training of all individuals as will make them competent to become participating members of a democratic society.

I am assuming that the members of this conference believe in a democratic way of life and would extend our democratic process to all responsible persons. But have we any hope of making progress toward such a goal at a time like this? I think there is hope of progress because we have at our disposal some very powerful aids. These may be divided roughly into two groups: those growing out of the world situation itself, and those growing out of the development of scientific knowledge.

Potentialities in the World Situation

One of the major factors in our changing world situation is a growing consciousness of interdependence. Before Pearl Harbor it was possible for many Americans to cherish the illusion that we could live to ourselves, just as Englishmen at Munich could think of Czechoslovakia as a nation of which they knew little and for which they felt little concern. That type of isolation is no longer possible. We know that our destiny is bound up with that of our good neighbors to the south of us; we know that our future may depend on Russia and China; and we are at least beginning to face the fact that peace and order and security can be guaranteed to one nation only so long as these blessings are made sure for all peoples everywhere.

Not only are we becoming aware of world interdependence, but we share a common cause with peoples and nations that a year ago were only names to many of us. Not only are the Czechs and the Chinese our allies, but American boys, black and white, have now fought side by side with Egyptians and Sudanese in Africa. They have lived and worked with Igorots and Maoris and with the dark-skinned peoples of New Guinea and the Solomons. In spite of Nazi propaganda regarding master races and Japan's efforts to draw the colored races of the East and of America to her cause, this is not a race war. If total populations are considered, the majority of our allies are colored. In their ranks are represented every major racial group of the world; many nations large and small, and a multitude of creeds and cultures. This unity in a common cause and this contact in many lands are not in themselves a guarantee that we shall emerge with a new appreciation of differences and a new respect for those

[1]Address delivered by Ina Corinne Brown in the Conference on the Christian Approach to Minority Groups, Hotel Cleveland, Cleveland, Ohio, in November.

of other races, creeds, or cultures, but they are great potential advantages ready for our use. If we are wise we shall use this opportunity to magnify our common needs, our common hopes, and our common destiny.

Aside from this sharing in a common cause there is a great potential advantage in the increased knowledge of other peoples. A newspaper of today seldom appears without a map of some section of the world, and the news broadcaster must accustom his tongue to strange names. American parents have sons on every continent and on islands that once were familiar only to the geographer. When the war is over thousands of these men will come home with a new kind of knowledge of the world. Moreover, thousands of others are learning foreign languages. At the same time other thousands of European refugees are in our midst. None of these things guarantees progress, but all of them offer potentialities for expanding our horizons that we may use if we will.

Perhaps one of the greatest potential advantages with reference to our own minority groups grows out of the necessity of defining war aims. With the progress of the war and the inclusion of many allies we have found it necessary to talk of charters and of freedoms, of a democratic way of life, of the rights of persons. We have emphasized the denial of these rights in totalitarian countries and have condemned the race doctrines by which the Nazis sought to justify their persecution and destruction of the Jews, the Czechs, and the Poles. Even the dullest person must see the inconsistency in fighting a war for democracy when minority groups in our own nation are excluded from the democratic process.

Even if we choose to remain blind to the inconsistency of our position we are confronted with pressure both within and without. To put it bluntly, America needs the manpower of her minority groups and people cannot be expected to fight for freedoms which are to be reserved for others. Moreover, the darker peoples elsewhere are looking in our direction. Not only in India and in the Far East, but in Africa and in the Pacific the dark-skinned peoples look to our treatment of racial and religious minorities as a test of our sincerity. These pressures offer a powerful leverage for lifting the weight of discrimination and prejudice which has so long been a blot on our democracy.

For persons concerned with the future of the church there is a new urgency about taking seriously the belief in the fatherhood of God and the brotherhood of man. When the active phase of the war is over there will remain the almost overwhelming task of reconstruction, or rehabilitation, and of finding some faith, some motivation, some social techniques that will bind the peoples of the world together in a brotherhood. If the church has failed to lift a clear voice against discrimination at home, if Christian people have clung to their prejudices against persons of other creeds or other colors, then Africa and China, India and Japan may well feel that the Christian Church has no message for them. Moreover, there are many Christian people whose abhorrence of war is such that although they are sympathetic with the allied goals and loyal to their government they feel a deep sense of frustration and helplessness insofar as the fighting of the war is concerned. The energies of such persons may well be turned to the tremendous task of putting our own house in order, in working to extend the four freedoms to all of our own people as a necessary preliminary to the spread of these freedoms to all the world.

Recent Scientific Progress

These potential aids to progress growing out of the world situation may be powerfully reinforced by scientific developments of recent years. It is a commonplace that scientific knowledge only slowly reaches the masses of the people, but the fact that such knowledge is available is of tremendous significance and its spread can be accelerated.

One major handicap in the removal of discrimination against minority groups has been the belief in the existence of inferior and superior races. This belief has been of particular importance as a stumbling block to the progress of Negroes. A generation ago the inferiority of the darker races was scarcely questioned even by the scientist. Biologists, psychologists, anthropologists, sociologists, and historians rather generally assumed that the white race was superior in mental ability to the darker peoples. There were a number of reasons for the acceptance of such a belief. It was partly a rationalization; partly due to the association of slavery with the darker peoples; partly a matter of assuming that present material advancement represented superiority.

In the past twenty-five years the picture has changed. Anthropologists have studied so-called primitive peoples all over the world and almost universally insist that there is no necessary association of any given type of physical characteristics with a given level of mental ability. As expressed by Franz Boas, the dean of American anthropologists, "If we were to select the most intelligent, imaginative, energetic, and emotionally stable third of mankind, all races would be represented. The mere fact that a person is a healthy European,

or a blond European, would not be proof that he would belong to this elite."[2] Hundreds of trained anthropologists studying African Negroes, American Indians, Melanesians, Polynesians, Malayans, and others have built up the evidence on which the statement of Boas is based. Incidentally, it may be pointed out here that both the American Medical Association and the American Association of Physical Anthropologists have issued statements to the effect that there is no "racial" difference in human blood and no scientific basis for the segregation of the blood of different races in "blood banks."

The evidence of the psychologist is added to that of the anthropologist. During the first World War mental tests were given to American soldiers. Wide publicity was given to the fact that white soldiers averaged much higher than Negro soldiers, and since that time the findings of the tests have been quoted as evidence of the Negro's inferiority. It was generally overlooked that while white subjects as a whole averaged higher than Negroes as a whole, it is also true that northerners averaged higher than southerners, urban subjects higher than rural subjects, and Negroes of certain northern states averaged higher than white men of certain southern states.[3] Moreover, it is now generally agreed that these army tests were designed not to test intelligence so much as to test fitness for certain positions in the army. The effect of the environment was not ruled out and the element of bias was by no means eliminated.

In recent years, as the testers have grown more objective, the results have shown less and less difference that might be called racial. In recent tests numbers of Negro children have made scores ranging from 140 to 170, while at least one colored child showed an I.Q. of 200. It is also significant to note that the differences within the white and the Negro groups are greater than the differences between the two groups, and that regional differences are as great or greater than racial ones. We are now realizing that poor health, inadequate nutrition, and limited cultural opportunities hold back the Negro child's development. Furthermore, the limitation of vocational opportunity dulls ambition; and the collective expectation of his world is that he will be able to achieve less than his white neighbor. He is then a victim of the deadening and inhibiting stigma of inferiority.

Perhaps the most conclusive answer to the question of racial inferiority is being given by those Negroes who, in spite of the handicaps of their social and economic status, are demonstrating ability of a high order. Less than a hundred years ago it was popular for a speaker to say that he would believe the Negro entitled to an education when he found one who could conjugate a Greek verb. In 1940 more than 40,000 Negroes were in college, and in the year preceding more than 5,000 Negroes received college degrees. Negroes are among the honor graduates of northern colleges and universities; increasing numbers of them wear Phi Beta Kappa keys and receive advanced degrees. Increasingly they take their places as competent members of the various professions.

Two other factors working together help to demolish the myth of racial inferiority. One of these factors is a new perspective of history. As we look back we see that the centers of civilization have at various times rested in various places—in Egypt, Crete, China, the Indus Valley, in Greece, and Rome. And during all this period Northern and Western European peoples were ignorant barbarians. These facts suggest that cultural rather than racial factors account for cultural growth. The other factor that throws light on our problem is the present world debacle. We have measured progress in terms of mechanical development and by that yardstick the Western European peoples were at the top. Now that our mechanized world seems about to destroy itself we may come to seek a new set of values. If in so doing we learn humility and respect for others, we may work together with the various peoples of the world to make our planet a fit home for mankind.

[2] Boas, Franz, **Anthropology and Modern Life**, p. 75.
[3] The results of these tests are summarized in Otto Klineberg's **Race Differences**, p. 182ff.

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Miss Anna Heistad

The Angel of Marcy Center

By Florence Collins Weed and Wallace Heistad

For more than forty years Miss Anna Heistad has served the Jewish people of Chicago. Broken bodies, bruised spirits, troubled minds—all have come under her healing touch. Whatever the need, she set out to fulfill it with clear realism, and while she was giving practical help, she was witnessing for Christ in a way that left a mark on the most steadfast unbeliever.

On December 26, 1942, she passed away while quietly sleeping, leaving behind her a lasting monument—Marcy Center, which is the largest church-sponsored missionary settlement house for the Jewish people anywhere in the world. Here she served as a nurse, as an administrator, and as a Methodist home missionary. She will live on in the hearts of the thousands whose lives she has touched and made better because she has known them.

To tell of Anna Heistad's service to the Jews is to tell the story of people and their troubles, for hers was an intensely personal work. She seldom chose to work with large groups of people. Instead, she served individuals and fitted her help to the personal problems of each. To do this, she was first a Christian and then a nurse.

Born in Kragre, Norway, November 5, 1868, she came with her parents to Wisconsin in 1871, settling in Manitowoc. She grew up near the little town of Wittenberg, the eldest of ten children. Like her family and her forebears, she was a member of the Norwegian Lutheran Church and learned to read her Bible in the Norwegian language. In the early 1890's, she came to Chicago to make her own way, and when the opportunity offered, she entered Augustana Hospital for nurses' training. For a short period, following her graduation in 1898, she served as superintendent of nurses in a Chicago hospital. It was, perhaps, about this time that she became a member of St. Paul's Methodist Church on Chicago's west side.

About 1900 Anna Heistad became one of Chicago's first two visiting nurses, working under the Chicago Board of Health. For nearly a decade she went from house to house on Chicago's teeming west side. Here people were desperately poor and woefully ignorant of how to care for themselves and their children. In a trim uniform, with her bright auburn hair and pleasant smile, she went about alone, often into dangerous places where disease and crime lurked, looking for people who needed help. Through the grim streets of Chicago's ghetto, where hundreds of people lived in a single block, she walked unafraid, asking only to help where she was needed. Soon she was known to thousands as the "Red Haired Angel of the West Side." People told each other of her work; children pointed her out as she passed in the street.

Her Christian faith deepened with the years, and she unconsciously became a missionary as well as a nurse. As she became absorbed in the needs of the Jewish minority, she wanted to not only heal them, but also to help them to know Christ and have faith in the future.

In 1911 she came to Marcy Center to direct the work of the free clinic. People began to come to her not only with pain-wracked bodies, but with problems of living, and Anna Heistad looked after their physical ills and then gave her sane help to settle their spiritual troubles.

In 1917 Anna Heistad became superintendent of Marcy Center, a position she held for twenty-two years. Progress often was difficult, for the orthodox Jewish people resented the intrusion of an institution which transformed non-Christians into believers.

Marcy Center grew and broadened its influence through the vision and persistence of Anna Heistad and the support of Methodist women all over the nation. The Jewish population center had gradually shifted to the west, and Old Marcy was no longer in the Jewish community. In 1931 a new site four miles further west, a new and modern settlement house was built by funds given by Woman's Home Missionary Society units from Washington to Maine. At first the Jewish people resented it. As the building progressed, it was necessary to keep a watchman on duty twenty-four hours of the day to prevent vandalism at the new property. It was not uncommon for twenty windows to be broken within a day.

How this misunderstanding must have wrung the heart of Anna Heistad, who felt that Christ had so much to offer to these people. Gradually friends were won—one by one. Children's broken arms were set by the clinic doctors, decayed teeth were saved, sick women were nursed back to

health, old people were given medical care. It was not far from the body to the spirit, and Anna Heistad knew how to bridge this gap. Bible classes, meetings of prayer and praise gathered in the unbelievers, and slowly Marcy Center drew unto itself a growing group of Christian Jews.

In 1939, when she had finished her seventieth year, Anna Heistad retired as superintendent of Marcy Center, leaving her work in the care of Wallace Heistad, her nephew. While she had relinquished administrative duties, her work with people went on uninterrupted in a field in which she was so well fitted to serve.

The prewar situation in Germany had brought hundreds of Jewish refugees to Chicago. Some were people of property and position in prewar Europe, but they had had to flee for their lives when Hitler's Gestapo ruthlessly tracked them down. Many of the men had been herded into concentration camps, and with broken health, they had escaped only by stealthy planning. Some had relatives in Chicago to help them while others had no place to go. In their loneliness they learned of Marcy Center, where the Jew is welcomed.

In recent months Anna Heistad has carried on her personal missionary work among these refugees. She has found jobs for many, loaned them small funds to tide them over until they could look after themselves, given them medical care to heal the ills contracted in concentration camps. Most of all, she has given them encouragement and Christian friendship. Hers has been the work of a home missionary serving the needs of a modern war-torn world.

In the Marcy Woman's Society of Christian Service there are women who now bring their children and grandchildren to Marcy. Many families are third- and fourth-generation Christians. Many Hebrew Christian leaders have received their early teaching experiences at Marcy Center, and today they are serving in a half-dozen cities of the nation, spreading the Christian influence among their people. Hebrew Christian organizations co-operate and their officials are friends of Marcy.

Many are the tributes to Anna Heistad, but they are deeply personal, born of their troubles through which she guided them with such sympathetic understanding. An Austrian refugee wrote in stilted German script, "I wish I could tell you how much we appreciate your friendship and understanding and that our thankfulness is not merely on our lips but rooted deeply in our hearts."

Another grown woman who first came to Marcy Center during her kindergarten days says, "The person who has had the most influence in my life is Miss Heistad. Many Christians profess to love the Jews, but their lives tell a different story. I have found that Miss Heistad has a genuine love for the Hebrew people. She lives Christ before them. I cannot be discouraged when I think of her life."

An English class practicing oral reading. Over 500 adults participate in English, Americanization, and citizenship classes at Marcy Center

Some Interesting Native Leaders

By Emma J. Collins

In a war-torn world, increasing responsibilities on the mission fields are being carried by native leaders. This is as it should be. In order that we may become acquainted with these outstanding world leaders, we have asked our missionaries on furlough to write on "One of the most interesting native leaders in my field of service." We introduce this series by the vivid picture of two leaders in India described by Miss Emma Collins, missionary to India, and now on furlough. —EDITOR.

Eileen Hakim

FROM the school and college founded by Isabella Thoburn, in Lucknow, have gone out many Indian girls who have served in schools and hospitals all over the land. Yasmine Peters and Eileen Hakim are two who are doing outstanding work in the educational field.

Miss Peters attended both Lal Bagh and Chand Bagh and has ever been one to treasure the traditions of both, for she is of the same family as Miss Lilavati Singh, whose name is linked always with that of Isabella Thoburn in the early days of Lal Bagh, and who was the first Indian to be elected principal, though her untimely death prevented her serving.

Yasmine, after graduating, worked for a time and then came to the United States for further study, as did her sister, Sybil. Upon her return to India she proved worthy of ever-increasing responsibility until she was made the principal of the large Shahjahanpur School for Girls. In addition, she has served the school at Lal Bagh on the executive committee for years and is a valued member of the board of governors of the college from the North India Conference.

However, the many offices which Yasmine has held are a mere indication of the thing for which she is really known and loved by a wide circle. For she is the possessor of a vital, glowing Christian personality which she is ever ready to share with anyone who comes to her. In the school where she serves, every girl who comes to her with a problem finds not only a sympathetic consideration of the problem but goes away with a lovelier appreciation of Christ in a human life. In the hostel she has developed a unique plan of cottages with one of the older girls responsible, not only for the conduct of the girls in her cottage, but also of their spiritual development. This is one of the finest reflections of the personality of Miss Peters in her touch with her girls.

This influence, moreover, extends to the adults of the community where she lives and to teachers with whom she comes in contact as she goes to teachers' conferences or upon invitation to speak. Missionaries and Indian friends from many distant places value a talk with Yasmine Peters highly for the inspiration and help she gives. As a witness for Christ among Christian and non-Christian people alike she is outstanding, for the warm, living, quietly beautiful touch of her Christlike personality.

Eileen Hakim, who is several years Miss Peters' junior, is also a product of Lal Bagh and Chand Bagh, from the latter of which she graduated, and then in 1940 took her Diploma in Teaching certificate. Miss Hakim comes from a family that has been outstanding in Methodism in India for years. Her father, who was a convert, served the church for years as an auditor and treasurer and in many other responsible positions, and was looked up to for his sound advice in many problems. Her mother was one of the first women doctors of India, a woman of beautiful character so influential that it is indelibly stamped on her four children, even though she died when they were young. Her death while still a young woman was due to her devotion to duty as a doctor, which took her to the aid of a patient dying of pneumonic plague, even though she knew the danger it entailed. A few days later she died, having succumbed to the germ.

After her graduation from Isabella Thoburn College, Eileen Hakim served the Methodist Mission for four years in the Girls' School at Ajmer. It was there that she underwent the experiences which brought out her capacities for leadership and developed her own personality. When she returned to the college for one year of graduate teacher training, her ability was outstanding in dramatics, in speaking both in chapel services and

(*Continued on page 30*)

Colonies of the Kingdom

By Mabel K. Howell

WHEN the Societies of Christian Service during the fall months applied to their organizations and activities the "measuring-rod" proposed for "Colonies of the Kingdom," *Service* was listed as one of the essential elements of the standard. We are now proposing to the societies that, with the guidance of their Spiritual Life Committees and others, they undertake a special *"War Service Project."* The Spiritual Life Committee of the Woman's Division of Christian Service, at the annual meeting in Cleveland, Ohio, in December, proposed this project, which they believe meets a real need in these tragic war days and which they feel assured will be a great blessing to those who attempt it.

The suggested War Service Project is twofold in its purpose: First, that societies shall seek to render special *spiritual helpfulness* to all their members and others who have sons, daughters, and husbands enlisted in war service; and secondly, that such groups shall be guided in making a study of the "Basis of a Just Peace," which study would give significance to the sacrifice which the loved ones are making.

The plan we are suggesting applies equally to the small and to the large society. In the case of the small society, the society-as-a-whole can carry out the plan. In the case of a large society, divided into circles, the circles could undertake this special prayer ministry and study.

A few suggestions as to the preparation necessary may be helpful. It is suggested that a special committee be set up to plan the project, to be composed of all those especially concerned, such as the president of the Woman's Society of Christian Service; the chairman of the Spiritual Life Committee; the secretary of Student Work; the secretary of Christian Social Relations; the secretary of Missionary Education; and the "Victory Mother," if the church has appointed such a person. All of these acting together should plan the project and adapt it to their local situation. They would decide whether the *society-as-a-whole* should promote it, or *the circles*, as suggested above. They would constitute the guiding committee for the project, and would co-ordinate the efforts.

In order to carry out the *first purpose*, i.e., *"to provide spiritual ministry to mothers and wives who have loved ones in Service,"* it is suggested that a list be prepared of the members of the church who have representatives in war service, and that they be asked to come together at specified times to engage in prayer for the loved ones, thus providing an opportunity for fellowship in prayer. Those invited should not be limited to the church membership. A survey could be made of the community or the neighborhood in order to invite others, even those of other denominations, who might desire to join the group for prayer for this common cause. It has been suggested that this group could well be called *"Trainees of the Spirit."* Very careful provision should be made by the committees for the leadership and conduct of these prayer fellowships.

In order to carry out the *second purpose*, i.e., *"to guide the group in making a study of the 'basis of a just and durable peace,'"* it is suggested that this aspect of the project should follow naturally the first. As the groups meet from time to time for prayer for loved ones in service, their minds will inevitably turn to the ultimate values of this sacrifice being made. This will create a state of mind where the desire could easily be created to study the possible objectives of a peace. They will be asking whether it will be in vain that loved ones have served. Great helpfulness should come through study of the outstanding Christian proposals both in England and America as to ultimate terms of peace. The minds of the group can be turned from introspection regarding their own sorrow to an objective consideration of what they can do for the world through the peace! Again a great deal of care will need to be taken by the committee. The best discussion leader available should be secured.

It has been suggested that an evening home meeting might be the best if, by so doing, the fathers could also come. Helps of various kinds are already available and will be made available. The Christian Social Relations Department has an excellent packet in circulation on the *Basis for a Just Peace*, with an accompanying guide for study. The Department of Missionary Education has also made provision and given approval to such study. (*See page 25 of this issue.*)

We trust that this *War Service Project* may serve to bring comfort to many troubled, questioning hearts, and at the same time to stimulate the group to seek to understand the Christian basis for a world order. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Ephesians 6:12.

The Week of Dedication

By Bishop Ernest Lynn Waldorf

I HEREWITH salute the Methodist women in our 45,000 churches, and I hereby thank the leadership of the Woman's Division of the Board of Missions and Church Extension, and that noble company numbered among the membership of the Woman's Society of Christian Service for their co-operation in what I believe to be the greatest task now before us as Methodists and Christian world citizens.

The Council of Bishops, the World Service and Finance Commission, and the regularly elected representatives of the General Conference agencies which included representatives of these bodies and representatives from the women's organizations, the Commission on Evangelism, and the Commission on Lay Activities, at a called meeting, laid plans calling for a thorough study of the imperative needs for our work at home and abroad.

Out of this meeting came a recognition of the need of additional financial support, part of which should be secured through an increase over the giving of last year through the regular channels of World Service and Finance, and part of which should be expected from a nation-wide Thanksgiving expression, and a renewed consecration and dedication to the work of Christ through his church.

These plans were unanimously adopted. The entire group placed chief emphasis upon the spiritual life of the churches and the members thereof as the basic and absolutely essential foundation for meeting the moral and spiritual needs of this complex and trying hour.

A Dedication Week was determined upon as a medium looking toward the accomplishment of this purpose. A Dedication Week Committee was selected to formulate the necessary plans and to carry them forward to their ultimate goal. They set aside the week of February 28 to March 7 to be known as a Week of Dedication.

The Lay Activities group determined to cooperate by so changing their plans as to name January 21 as Layman's Sunday, at which time this group would give special attention and hearty co-operation for Dedication Week..

The committee is calling for careful preparation on the part of all the groups and all the churches of Methodism which should begin now and should mean an increase of devotion to the cause of Christ, a thoroughgoing re-study of the Word of God, a deepening interest in the possibilities in the use of prayer for praying things to pass which is more important than a plan for bringing things to pass without prayer.

New information on the needs of the hour, expressed in specific rather than in general terms, is being prepared and will be furnished in printed form in quantities desired by local churches, together with local helps which will be available to pastors and others on request to the headquarters established at 740 Rush Street, Chicago.

We believe that these plans are in harmony with the first command of the risen Lord to his disciples in the familiar words: "Go ye into all the world and preach the Gospel to every creature."

Christ died for the world. The Master's appeal was not local, but universal in its character. Unless we have the spirit of Christ, we are none of his. The appeal for overseas relief and for the care of our missionary work is discriminating, searching, compelling and reveals heartbreaking situations which will not permit anybody who believes in the Fatherhood of God and the Brotherhood of Man to turn aside from it without being conscience-stricken unless there has been suitable response.

Our boys now numbered by millions in training camps at home, and in different stations the wide world around, need comfort, consolation, spiritual guidance, and encouragement. The new call for youths 18 and 19 years old constitutes a demand for Christian teaching and Christian service and the exemplification of Christian ideals and principles of living which can come to them only through the Church of God. More chaplains are needed and more moral and spiritual support should be available for them in the work they are doing for us and for their Lord and ours.

Hundreds of defense-work areas are crowded full of people who have no church homes for themselves or their children. Hundreds of churches near such defense centers need support from the rest of us, over and above what they themselves are furnishing, if they are to worthily represent us in this field of service.

Not only the mothers and the wives and the sweethearts of our boys in the army and navy, but every woman whose heart is full of helpfulness and tenderness will respond gladly to these needs. The Woman's Society of Christian Service can and will be a tremendous force in making this Week of Dedication, and the preparation for it, a blessing to those served, and will gladden the heart of the Father of us all.

Annuity Gifts

By Mrs. J. W. Masland

(*"Gifts that produce income for the giver."*)

For persons who wish to insure for themselves a steady income for life and provide for the missionary work of the Woman's Division, there is no better investment than an annuity agreement of the Woman's Division of Christian Service. Once made, the investment is made for a lifetime. The rate is moderate but high enough to be attractive. The making of an annuity gift serves both the Woman's Division and the donor. Safety, attractive yields, permanent investment, are the advantages secured to the annuitant; freedom from legal difficulties in settling wills, and a definite present settlement of the annuitant's after-death gift to missions, are the advantages received by the Woman's Division.

Annuity gifts of the Woman's Division must be invested in accordance with the rules and regulations of the Insurance Department of the State of New York (and are under an annual supervision of the State). Safety of principal, certainty of guaranteed income, without default or reduction, is thus insured by the annuity contract.

The only "formalities" to be complied with are a statement of age at the time of making the gift, and the sending of check to the Treasurer of the Woman's Division of Christian Service, Mrs. Ina Davis Fulton, 150 Fifth Avenue, New York, N. Y., to cover the gift it is desired to make. Any amount from $500.00 up will be joyously received.

It should be especially noted that the annuity gift enables one who is deeply interested: (1) to complete before death a substantial gift to the missionary work of Methodist women; (2) to receive, nevertheless, an income equal to or greater than the income which would have been received on the same amount of money if the gift had not been made; and (3) to make sure of the gift reaching the Woman's Division, and that, too, without court costs, fees, and possible litigation involved in a legacy under one's will.

(The Woman's Foreign and Woman's Home Missionary Societies of the former Methodist Episcopal Church, North; the Woman's Missionary Council of the Methodist Episcopal Church, South; and the Board of Missions of the Methodist Protestant Church have all found annuity gifts to be most profitable. In the Woman's Foreign Missionary Society, during the years from 1909 up until the time the Woman's Division received its charter, they have enrolled about 700 satisfied donors. Mrs. J. W. Masland, treasurer of the Woman's Foreign Missionary Society, writes: "We frequently receive letters in reply to the checks we send, with a short greeting semiannually, in which the donors state a complete satisfaction in our handling of these gifts, which they have made for missions. I trust the Woman's Division will soon begin gathering an ever-widening circle of such friends." The other merging organizations cite similar experiences. The Woman's Division of Christian Service has its charter now and can receive annuities. We have asked Mrs. Masland to write this item on Annuity Gifts. The picture of our new annuity contract is displayed in print for the first time.—EDITOR.

No. ____ WOMAN'S DIVISION OF CHRISTIAN SERVICE $ ____

OF THE

BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH

INCORPORATED BY THE LEGISLATURE OF THE STATE OF NEW YORK

PRINCIPAL OFFICE, NEW YORK CITY

Life Income Gift Certificate

This Certifies that ____ of ____

(hereinafter referred to as the Donor), has granted and paid to the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church (hereinafter referred to as the Woman's Division) for its general uses and purposes, the sum of ____ Dollars, as an executed gift to said Woman's Division.

The Woman's Division, hereby binds itself and its successors to pay to ____ during h____ natural life ____ an annuity of ____ Dollars per year, in half yearly installments, on the first day of January and July in each year. Upon the death of said ____ said annuity shall cease; but the legal representatives of ____ said annuitant shall be entitled to any unpaid annuity accruing prior to said annuitant's death.

The acceptance of this agreement makes all its recitals and stipulations binding upon the annuitant and h____ legal representatives.

IN WITNESS WHEREOF, the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church has caused its corporate seal to be hereunto affixed and these presents to be signed by its President and Treasurer at New York City, New York, this ____ day of ____ A.D. 19____

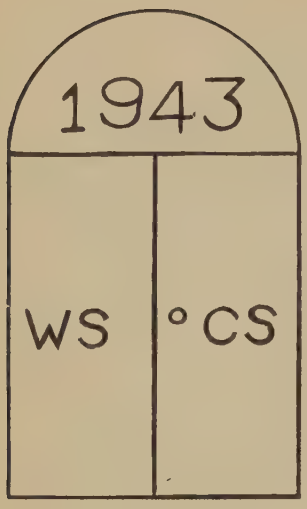
Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church

By ____ TREASURER

By ____ PRESIDENT

First Payment from ____ to ____ Time ____ days $ ____

A Life Income Gift Certificate of the Woman's Division of Christian Service



Departmental Suggestions

By Mrs. V. F. DeVinny, *Secretary Organization and Promotion*

The following dramatization was inspired by the theme of our efficiency chart, "The Seven Keys to Progress." We publish it in our department this month as a suggestion of a method to introduce the "keys" in the Woman's Society of Christian Service.

Seven Keys to Progress

By Maud M. Turpin

Place in front of auditorium or inside altar rail simulated doorway made of cardboard. Folding screen can be used for the doorway. A double door with the letters WSCS across the center. Large keyhole. Over arched top of doorway the figures 1943.

KEEPER OF KEYS (*president of local society*) *enters, carrying keys on a large ring lettered WSCS. Keys may be made of cardboard and colored gold, silver, green, blue, rose, yellow, and red. Each key also has its individual tag with its number.*

KEEPER OF KEYS *goes to door and fits the keys one by one into the keyhole. While thus engaged, other women* (*officers and committee chairmen*) *enter.*

KEEPER OF KEYS (*speaking*): Thank you for coming, friends. I have called you together for a very important work. A work that is vital to the success of our organization in these troubled and crucial days. I have been appointed Keeper of the Keys, and I must have your assistance to see that they are properly used. For, as you know, keys have an important function in our daily lives. With them we can lock ourselves and our possessions in, or with them we may open doors of opportunity through personal service and consecrated giving. The keys I hold are called the Seven Keys of Progress. They open doors which will advance the work of the Woman's Society of Christian Service.

(*Removes Key No. 1—gold—from ring.*)

This is the Master Key. It is called Spiritual Life. Not only daily but constant use is required to keep this key in condition. For only as the Master Key functions will the other keys achieve their full usefulness. The Master Key will open ways which will deepen the prayer life of your society and increase a sense of responsibility for personal service and Christian living.

Into your hands, Chairman of the Spiritual Life Committee, I entrust this, the Master Key. (*Hands it to her.*)

CHAIRMAN SPIRITUAL LIFE (*taking key and fitting it to keyhole*):

"And I will give unto Thee the keys of the Kingdom of Heaven." (Matt. 16:19.)

(*She returns to her place.*)

KEEPER OF KEYS (*removing Key No. 2—green*): This is the key to the Bookcase. It will open a whole library of programs, literature, magazines, and study courses. To you, Madam Secretary of Missionary Education and Service, I am committing this key (*hands it to her*). But you will need help, so I am giving a duplicate key to you, Miss Secretary of Literature and Publications. For no matter how well written or how ably edited are our books and publications, unless the people read and study there will be no results. I charge you both to keep this key always in the lock.

(*They take their keys, place them in turn in the keyhole and repeat the following verses.*)

SECRETARY MISSIONARY EDUCATION: "My people perish for lack of knowledge." (Hos. 4:6.)

SECRETARY LITERATURE AND PUBLICATIONS: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Rom. 14:19.)

KEEPER OF KEYS (*giving Key No. 3—yellow—to Chairman of Membership Committee*): And here is the Key to the Home. A most important key. With it you and the Membership Committee will find ways of increasing membership through home visitation and frequent surveys. This key, wisely used, will mean enlistment of hitherto unused woman power and in their participation in the total program of the church and of the WSCS.

CHAIRMAN MEMBERSHIP COMMITTEE (*putting key in lock*): "I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122:1.)

KEEPER OF KEYS (*giving No. 4—blue—to Secretary of Christian Social Relations*): Next to the home comes the community. Here is the Key to the Community. To you, Secretary of Christian Social Relations and Local Church Activities, I give the Key to the Community. It will open up many lines of helpful service.

(*Secretary of Christian Social Relations and Local Church Activities takes key, puts it in lock, and repeats Scripture verse before returning to her place.*)

SECRETARY CHRISTIAN SOCIAL RELATIONS: "For a great door and effectual is opened unto me, and there are many adversaries." (I Cor. 16:9.)

KEEPER OF KEYS (*taking Key No. 5—silver—from holder*): This is a small key, but oh, how powerful and how important! It is the Key to the Bank and leads to increased giving through stewardship education. Thus God will give us power to serve through prayer, personality, and possessions. I place it in your hands, Madam Treasurer, with the warning that just making a pledge or bestowing a gift is not enough. Our giving must be spiritualized. Let us make our gift to God's work an act of worship—a deed of love. There is no more important key to progress than this.

(*Treasurer takes key and after trying it in the lock repeats scripture.*)

TREASURER: "And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

KEEPER OF KEYS (*taking No. 6—rose—from holder*): Here is the Key to the Schoolroom. It is our famous two-in-one key. It unlocks many interesting doors which lead to the future. These keys are not exactly duplicates, but they are of equal importance and belong together. I hand them to you, Secretaries of Young Women and Girls' Work and of Children's Work. They will keep you busy.

(*The secretaries take the keys, try them in the door, and each repeats an appropriate verse of scripture.*)

SECRETARY OF YOUNG WOMEN AND GIRLS' WORK: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." (Eccl. 12:1 or Eccl. 11:9.)

SECRETARY CHILDREN'S WORK: "Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of Heaven." (Matt. 19:14.)

KEEPER OF KEYS (*removing No. 7—red—from ring*): I call this the Key to the Alarm Box, but do not be alarmed, for if it is used regularly it will prove a valuable aid to progress. This key controls Reports and Supply Work. For its most effective use, Madam Corresponding Secretary, you will need the assistance of your Secretary of Supplies. I have had a duplicate key made for her. (*Gives them the keys.*)

(*Corresponding Secretary and Secretary of Supplies take their keys, and going to the door, place key in lock and repeat Scripture verse.*

CORRESPONDING SECRETARY: "O sing unto the Lord a new song; sing unto the Lord all the earth." (Ps. 96:1.)

SECRETARY OF SUPPLIES: "Give unto the Lord the glory due unto his name; bring an offering and come into his courts." (Ps. 96:8.)

(*All the women with their keys move toward the door. The Keeper of Keys joins them. She speaks.*)

KEEPER OF KEYS: Yes, you hold the Seven Keys to Progress. They are the Keys to the Kingdom. There is no order of importance among them. Each is necessary to the ongoing of the work and has its rightful place on the keyring of the Woman's Society of Christian Service. Even the smallest society will find these keys helpful in implementing its major organizational activities. But let me warn you. For well-rounded efficiency and real progress, you must use *all* the keys. Seven, according to the Biblical idea, is a perfect number. And these seven keys, with their duplicates, will help perfect your organization. I beg you try them *all*.

(*The officers who have received the keys, led by Spiritual Life, one by one fit their keys into the lock and make their exit through the door.*)

KEEPER OF KEYS (*facing audience*): These Seven Keys are more than symbolism. They may become practical factors in carrying the message of the Woman's Society of Christian Service into troubled world fronts where only the grace of God in the human heart will avail to bring order and decency and peace and good will into life once more. Will you now help make these keys open doors of opportunity, love, and service into our torn and bleeding world?

The end

In the December issue of THE METHODIST WOMAN a Methods Exchange was suggested as a new feature for this page. We asked for plans to be sent us, but none came in time for this issue.

If local societies, district and conference, have plans which have been used successfully in their meetings, please share them with others through this medium.

MRS. V. F. DEVINNY.

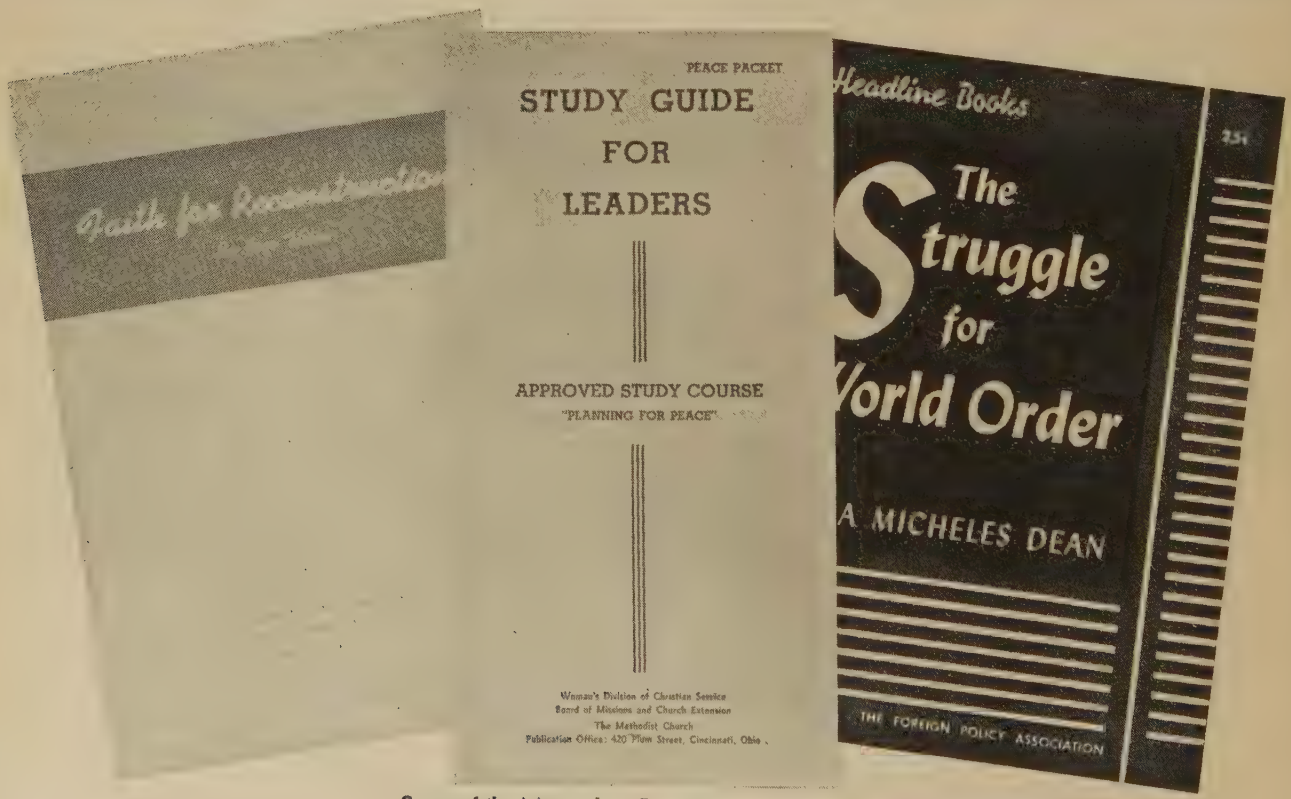
Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

Study Plans for 1943

ONE of the recommendations of the Woman's Division at its annual meeting in Cleveland, December, 1942, emphasized the *Conference Study Committee* and its responsibilities. This committee, composed of the secretaries of Missionary Education and Service, of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life Cultivation, is advised to review all possible study opportunities, such as approved study courses, informal studies, joint study courses, taken in the church school of missions, using an approved general study book, and co-operative courses for which the Board of Education issues course cards (when conditions are met).

The committee should consider plans for Educational Seminars or Conferences, according to needs. Such meetings afford opportunities to review the educational work of the Woman's Society of Christian Service, to discuss all study courses, to make plans for summer schools and conferences, and for attendance at Jurisdiction Schools of Missions and Christian Service. The committee, in discovering needs, will see the wisdom of recommending the use by the conference of the educational worker of the Division who would greatly assist in the cultivation of all educational work including the study program. The committee is urged to make definite plans for a comprehensive study program for the year, in which consideration should be given to the incomplete study courses for 1942-43, as well as to new themes for 1943. If the Latin American study was the emphasis in the fall of 1942, the course *Planning for Peace* should now be taken. It is especially timely for Woman's Societies to make this study now if they have not already done so. The monthly program for Woman's Societies of Christian Service for the February meeting is based on "The Christian's Responsibility for a Just and Enduring Peace." The material for this is thought provoking and should stimulate a desire to have a more thorough study of this subject, which can be done by the use of the Peace Packet in a study class. The approved study list includes the packet and additional suggested materials for such a study.



Some of the Materials in Peace Packet. Price 75c.

The report of the Peace Commission of the Federal Council of Churches should be secured also. (October 1942 issue of THE METHODIST WOMAN contained suggested outline.) If the approved study course on *Planning for Peace* is not undertaken, at least an informal study should precede or follow the February monthly program. Provision for this is made by the use of the pamphlet, *The Churches and a Just and Durable Peace,* which deals with the Findings of the National Study Conference at Delaware, Ohio. (Secure these from your nearest Literature Depository, Woman's Division of Christian Service.)

Another course in 1942-43 approved list is the Stewardship study based on the Bible and *Will a Man Rob God?* This subject should be studied before societies begin on the new study courses recommended by the Woman's Division for 1943-44.

The Woman's Division recommended the following new themes for study in 1943-44: "The Church and America's Peoples," "The Problem of Suffering," "Christian Ventures in Learning and Living." These and further consideration of the Peace topic will be emphasized in summer schools and conferences.

This study program requires a well-trained and thoroughly consecrated corps of teachers for work in summer schools and conferences. Those interested in qualifying for any one of these courses may communicate with Mrs. Helen B. Bourne, 150 Fifth Ave., New York, N. Y.

Supply Work

By Mrs. Harry Earl Woolever

HAS your Woman's Society of Christian Service sent in "cash for supplies" *undesignated?* If so, you will be interested in hearing the following incident which illustrates how undesignated money makes it possible to meet emergency appeals for both home and foreign missionary projects. This happens to be a home missions project.

The first of December an appeal came for money to buy a toy for each of the Japanese children in Granada Camp, Colorado—3,200 of them. Without these toys Christmas would be a sorry instead of a joyous time for these youngsters. There was not time to broadcast the appeal to many local societies, but because there was undesignated cash on hand in the supply work account, the Committee on Supply Work was able to vote the $300 necessary to purchase these toys. The money was sent to Mrs. Otto. H. Houser, president of Colorado Conference, who purchased the gifts, had them wrapped and sent to the Camp. This money, with the little additional from societies which could be informed of the appeal, made it possible to remember each little Japanese boy and girl with a toy. Can you think of any place where the Christmas gifts would give more individual happiness or would be of greater help in spreading the "good will" about which the angels sang? And aren't you thankful for the undesignated cash which made this possible?

* * *

An interested member of a Woman's Society of Christian Service said to a secretary of Supply Work, "Our society was given only two supply projects—$2.00 for supplies for Indian village schools and a Christmas box for Browning School. We would have been glad to do much more." If your society is one of these "underprivileged" ones that has not been challenged by a large program, will you remember that undesignated cash supplies make it possible to meet emergency appeals like the above, and send in your gift over and above the itemized supply work requested?

* * *

Nearly everyone knows that because supplies cannot be sent abroad now all our supply work for foreign institutions must be done through money. One of the projects for 1943 is "cash supplies" for hospitals in India. An excerpt from a letter from the Mrs. William Butler Memorial Hospital, Baroda, India, points the necessity for this.

"The other day we were in a stationer's shop and found that we could buy Indian-made pencils. Always before they had come in parcels from home and we had not needed to buy them. Paper is made in India, but never enough to supply the demand, and the prices have gone way up. We used to pay eight annas to have a book rebound; now it costs two rupees. Indian-made cotton material is quite satisfactory for bandages, but most of the factories are making Government supplies. This means high prices for anything that is available, where formerly we had practically all of our dressings sent from societies at home. As hospital sheets and nurses' uniform saries wear out, they are taken for bandages and help out considerably. How can we prepare for emergencies when it is so difficult to supply even the ordinary needs? If all our beds were filled, we could not give each patient two sheets and a pillow, to say nothing of changing them occasionally. We are

almost out of rubber sheeting. That, too, is made in India and is available when we have money to buy it. Towels and washcloths used to come from home. Now we must buy them locally. Many parcels used to come about Christmas time containing toys, towels, soap, pencils, handkerchiefs, and lengths of cotton prints and shirting. Now we dread Christmas because it means we must *buy* gifts for all the nurses and the servants' families. With prices of food so much higher than they were before the war, we should like to give some 'dearness' (because things are so 'dear') allowance rather than to see our employees and their families suffer from inadequate food.

"And what shall I say of medicines? On my desk is a long list of things needed and I can't order until I have the money to pay for them."

Another project in India was "cash supplies" for village schools, and the following paragraphs from a missionary's letter in Gujarat Conference picture the need:

"Library books! These are a necessity pushed aside because of no money to buy the regular text books—how to buy the 'extras'? Each school needs library books for supplementary reading. Imagine a school at home with one small textbook in each class for reading, nature study, science, hygiene, etc., and no supplementary books. Oh, for more books!

"Play equipment! This is about nil in the village schools. Government is making demands for such equipment and in our Grade A primary schools some is required if registration is to be kept. Drill is required in all schools and we wish we could furnish dumbbells and Indian clubs to help add interest and muscle for the teachers and pupils.

"Maps! The Government inspectors say, 'You must get larger maps for the third and fourth grades.' This is beyond the reach of the Rs. 12-8-0 per school. Termites eat through the walls or into a box overnight, and gone is the map. How to furnish another!

"Sewing materials—cloth, needles, thread, and scissors! How can we get them? Most of the parents are too poor to afford cloth for their children to learn to sew on. Little squares of cloth with needle and thread would help them to learn different kinds of stitches. I utilized some small salt and sugar bags (brought from the U. S. A.) for this purpose in some schools. A hankie made of these is useful after the learning process. A few things can be made from materials obtainable in the village at little cost, but nearly everything needs *some* money.

"One could go on mentioning many things such as the much-needed medicine, quinine especially, for the teachers, their families, and the children.

"Yes, we can use the Rs. 6 ($2.00) per school and have the fun of seeing just what can be bought to add educative value to the children.

Two dollars per village school is not much, but evidently it goes a long way.

Supply work does not apply on the budget, but is the overflow of loving service.

In Memoriam

Miss Capitola B. Loehner

Miss Capitola B. Loehner, a retired deaconess living at Bancroft-Taylor Rest Home since 1924, died on Thanksgiving Day. The services for her were held in the Home and the burial took place in Lancaster, Ohio, her childhood home.

Miss Loehner received her training in Lucy Webb Hayes National Training School, Washington, D. C., and entered work in Newark, New Jersey, June 7, 1900. During her active work for a quarter of a century she was engaged in many forms of deaconess work. For four years she served as pastor of Proctersville (Vermont) charge. Miss Loehner had been ill for many months. I saw her for a brief time recently upon a visit to Brancroft-Taylor, and her interest in the work was expressed in her conversation with me.—Grace G. Steiner.

Miss Minerva L. Guthapfel

Miss Guthapfel, a former missionary to Korea, died at the Evanston Hospital, Evanston, Illinois, November 19. In 1903 she went to Korea as a missionary from the Philadelphia Branch of the Woman's Foreign Missionary Society of The Methodist Church and served for a little more than three years. There she was injured in an accident and was forced to return to this country, and upon her recovery she did field work, traveling and speaking for the Northwestern Branch of the Woman's Foreign Missionary Society. She was an attractive speaker and a good money raiser.

Mrs. Louise P. Hauser

Word has come of the home-going of Mrs. Louise P. Hauser, La Grange, Illinois, at the advanced age of ninety-six years.

Mrs. Hauser had been a member of the former Woman's Foreign Missionary Society throughout all but one year of the organization's seventy years of existence, having joined the auxiliary in Fond du Lac, Wisconsin, as a charter member in 1870. During the family's residence in Aberdeen, South Dakota, where they located in 1881, she had served with conspicuous success as conference secretary of the Woman's Foreign Missionary Society for thirteen years. Many still cherish the memory of her beautiful and devoted efforts during these pioneer days.

Mrs. Hauser was the mother of five children, all but one of whom survive her. Two of her sons have been missionaries in Latin America for many years, Mr. J. P. Hauser in Mexico forty years and Mr. Scott P. Hauser in South America for twenty-eight years.

—Mrs. F. F. Lindsay.

Prayer

ETERNAL God, who art ever with us seeking to guide and help us and who art never more regardful of us than when we doubt or deny thee, open our eyes that we may see and know that thou art our dwelling place and that in thee there is healing and peace.

Forgive us, we beseech thee, for the sins which we have all committed against thee. Deliver us from pride and selfishness, and incline our hearts to do thy will; that we may be used of thee to help one another and to extend thy kingdom on earth.

O God, who art in every place, we pray to thee for those dear to us from whom we are now separated. Watch over them, we beseech thee. Protect them in danger; deliver them in temptation; grant unto them at all times the support of thy presence; and, if it be possible, bring them back to us in safety.

O God, who through Jesus Christ hast taught us that death is not the end but a new beginning of life, we pray to thee for those who mourn the loss of loved ones. Be with them in their sorrow; that they may not sorrow as those who have no hope but may know that neither life nor death shall be able to separate us from thee.

O God, before whom stand the spirits of the living and the dead, we pray to thee for those who have died in battle or for any other cause. Bestow upon them thy mercy and thy peace, and grant unto them greater opportunities of service in thine eternal kingdom.

O God, our help in ages past, our hope for years to come, we pray to thee for our nation; that its leaders may be given wisdom and its people strength to meet the ordeal of this hour and to contribute in some way to the good and progress of humanity.

We pray to thee for all the peoples of earth; that, through the renunciation of pride and selfishness, and through the doing of justice, they may obtain deliverance from the anguish that now engulfs us.

Shorten, we beseech thee, the days of sin and suffering. Pour out thy Spirit upon all flesh. Help men everywhere to seek after thee and find thee. Reconcile the nations to thee and to one another; that there may be peace on earth: through Jesus Christ our Lord.

—*Ernest Fremont Tittle*

The Wesleyan Service Guild Seeks VICTORY

"We've loads of culture and brains in our group," said a local church woman recently, "but it isn't 'hitched up' to anything but ourselves."[1]

When Guild officers in local units ask members to participate in the work, how often is this difficulty the basis of the all too frequent reply, "I'm too busy."

Are we busy developing our spiritual life? How busy? Do we, like Gandhi, Kagawa, like Generalissimo and Madame Chiang Kai-shek, rise early in the morning to meditate and to listen for God's voice? Are we storing up in our minds great passages of the Scriptures, hymns that have come down to us through the ages, to tide us over these dark days which surely lie ahead?

Are we keeping old friends and making new ones? Now that we are not driving our cars so often and so far, it is quite possible that we shall find time to write letters to those who are at a distance from us and to call upon those who may be reached in the course of a brisk walk in God's great outdoors. Such a tide of calling has already set in if one may judge by the number of hatted women one sees in the lighted windows of friendly people as one strolls past the neighbors' houses.

What are we doing for the new women in our communities, particularly those who are giving of their best to the nation? How may we enlist these newcomers as Guild members? How may the program be enriched to be worthy of these new members?

First of all, the program chairman (the vice-president) will do well to plan with the chairman of each of the four departments. There should be a strong spiritual period at each Guild meeting. The new friends may be longing for someone with whom they can talk about the deeper things of life. The program committee must not be led astray by a blase exterior manner which might be evidenced by some of the war workers. Remember the beauties hidden under the hard shell of the oyster!

Second, remember always that the Guild is a missionary organization before it is anything else. Do our programs always reflect this? Mrs. Marx, in the article to which reference is made above, tells of visiting a woman's council. The speaker's subject was "The White House Collection of Presidential China." Upon the inquiry as to how missions was integrated into the program, the president replied: "We include an item for missions in our budget, but we don't do much about it. Our women don't want to study missions. They say it is dull." To which Mrs. Marx reflects: "Missions dull? In the hour when world history is attesting their invaluable contribution and a world gone mad is desperate for their message and hope—missions dull? Human lives and social institutions transformed by the gospel of Jesus, the Christ—dull? . . . Unless we have a religion worth sharing we have no passion to share it. Are missions dull because we have become dulled to the need of Christ living redemptively in our lives?

"Church women, what are we doing with our time?"

The chairman of Christian Social Relations and Local Church Activities will provide plans for helping the recent arrivals in the city co-operate in contributing of their time, talents, and money to community enterprises.

Ideas for fellowship will be spilling over themselves in the mind of the alert social and recreational chairman.

[1] Quoted by Mrs. H. B. Marx, executive secretary of the United Society's Department of Missionary Organizations of the Christian Church in a recent article in the Christian Evangelist.

Remember, too, she has charge of supply work, and here is a fine opportunity to break down barriers as the group comes together, to work with their hands making scrapbooks, or hemming towels.

Too busy for what? Not too busy for opera, or bridge, or Spanish lessons, or other things which may be excellent in themselves, but one needs to ask herself whom these activities serve to have the answer to the question:

"Church women, what are we doing with our time?"

Vocations for Women

Reprints from *Vocations for Women,* the Federation of Business and Professional Women's Clubs, Inc., official magazine, may be purchased for 15c each; ten for $1.25; twenty for $2.00. The magazine may be had for $1.50 a year or 15c an issue. Following are a few of the articles that are available:

Department Store—"Women's Big Business." April, 1941.

Farming—"Farming for Defense." June, 1941.

Labor—"Careers on the Labor Front." February, 1942.

Nursing—"Nursing Is a Woman's Job," July, 1940; "Be a Nurse and See the World." October, 1941.

Occupational Therapy—"Builders of Health Through Work." January, 1940.

Penology Therapy—"Women as Penologists." May, 1940.

Personnel Work—"So You Want to Be a Personnel Director." February, 1941.

Engineering—"Wanted: Women Engineers." May, 1942.

Order only from the National Federation of Business and Professional Women's Clubs, Inc., 1819 Broadway, New York, N. Y.

What Are They Doing?

"One of our Guild units has grown so rapidly, due to near-by defense plants, that the meetings are now held in the church instead of the homes." Another unit is planning a guest meeting for the employed women of all the Methodist churches in the city, to encourage new organizations.

"We have bought a Guild *Handbook* for each member for this year, listing the hostesses in each."

"At our January meeting we took an 'inventory' of our status, activities," etc.

One unit reports a study of activities which can be done by employed girls and presented a dramatization of the study; for example, race relations, the Christian woman employed in defense work, or the status of women.

"Our big aim is for each member to secure a new member."

"We have found that personal contact is more effective than any other methods in bringing in new members."

"Our unit assumed for this twelve-months' period the same budget that they set last year for the fourteen-months' period."

"Our installation service was beautiful. It was by candlelight during the regular Sunday evening service. The minister had special programs printed. After the installation, Guild members were asked to join their officers and the district and conference secretaries at the first communion table. Truly, it was an impressive occasion."

"I can appreciate the viewpoint of young men whose consciences will not permit them to engage in any phase of war, and of those who feel compelled to follow the call of the military, for we have two sons who have answered these widely different calls and we believe in both of them. We believe we should stand by both of them and that the church should stand by both of them. The one who is in a Civilian Public Service Camp is there because of his deep conviction that war is wrong and unchristian. It has taken as much courage and sacrifice on his part as for the other one to choose the military way.

"People in general are ignorant of the fact that the boys who go to the Civilian Public Service Camps do so in response to their Draft Boards, acting under the Selective Service Act of 1940. Many do not realize that these boys have to be willing to face danger and voluntarily do work of national importance without pay, besides taking care of their own expenses. Many do not realize that the maintenance of these camps is the responsibility of the churches. And if the various boards do not contribute their share, the burden falls upon the three traditional peace churches (Friends, Brethren, Mennonites).

"Our Methodist boys in these camps would appreciate letters and thoughtful attentions just as the boys in the Army Camps."

Further information[1] can be secured from the Commission on World Peace, 740 Rush Street, Chicago, Illinois, or N. S. B. R. O., 941 Massachusetts Avenue, N. W., Washington, D. C.: "Conscience Compels Them" and "The Conscientious Objector Under the Selective Training and Service Act of 1940."

[1]See December **Methodist Woman**, page 17 (3).

Book Lover's Corner*

"It is a tie between men to have read the same book.—**Emerson,** Journals, 1864.

Ask at your Public Library for the annual list of fifty outstanding religious books of the year, selected by a committee of theologians for the American Library Association.

John Haynes Holmes. OUT OF DARKNESS. Harper, 1942, $1.50.
A well-known New York minister attempts to analyze the cause and to face the consequences of the present conflict and to discover how the values of life and society may be preserved from the impending disaster.

George Edward Taylor. AMERICA IN THE NEW PACIFIC. Macmillan, 1942, $1.75.
An expert on Far-Eastern affairs presents a masterly analysis of the causes of our war with Japan and a study of the differing philosophies in East and West. It is a valuable contribution to an understanding of the situation in the Pacific.

John Hersey. MEN ON BATAAN. Knopf, 1942, $2.50.
Interwoven with personal stories of men of Bataan and background material of the Philippines is the story of MacArthur. The author has had access to soldiers' letters, news dispatches, and scraps of official information.

Robert St. John. FROM THE LAND OF SILENT PEOPLE. Doubleday, 1942, $3.
An American association press correspondent relates his experiences in the Balkans during the Nazi campaign. His story is vivid and quick-moving—a factual report impressing the reader with the reality of the terror of the war.

Louis Adamic. TWO-WAY PASSAGE. Harper, 1941, $2.50.
For an understanding of the purpose of the book, read "An Idea That Opens Vistas!" by the author, in **The Christian Advocate,** July 2, 1942, pp. 17-18.

Helena Kuo. I'VE COME A LONG WAY. Appleton-Century, 1942, $3.
Autobiography of a Chinese girl who came to America. "You will enjoy this story of a Chinese girl, for the charm of strange places and customs and dramatic events, but even more for the insight and humor with which she recounts experiences of youth the world over."

Edgar Lee Masters. THE SANGAMON. Farrar, 1942, $2.50.
The 16th of the Rivers of America series and of unusual interest because of the part which the Sangamon plays in the lives of the author and of Abraham Lincoln.

Agnes Edwards Rothery. FAMILY ALBUM. Dodd, 1942, $3.
The author records the reminiscences of her family in an unusually entertaining and humorous style.

H. V. Kaltenborn. KALTENBORN EDITS THE NEWS. Dutton, $1, 1942.
Answers to most recent questions which patrons of newsreel theaters have asked Kaltenborn. Contains eighteen line maps and an index.

*Order these books from your nearest Methodist Publishing House.

Jurisdiction Plans

North Central

By Mrs. Clarence Laylin, *President*

Reports from many sections of this great war production area indicate that church work, too, is being speeded up. District and conference meetings have been very well attended and show that our new organization is appealing to the intelligence and devotion of the women.

With rationing in force and other rationing pending, program meetings may be fewer and emphasis will be placed increasingly on the value of the information and inspiration in each local society, with special appeal to loyalty to established church activities as real emergency effort of significance in time-torn days. This paragraph submitted to the Division in Cleveland will be given as large circulation as possible among societies:

"Without the slightest disposition to isolate ourselves from the immediate situation and its emergency demands, we are necessarily mindful of the obligation to fully and effectively discharge the responsibilities that are primarily ours as church women. The church has a distinctive mission and message, and it is disservice to the common good if we so dissipate our resources as to cause neglect of these 'priorities.' We are limited in time, physical strength, and financial resources and these limitations require selection among the multitudes of worth-while calls that crowd our day. We urge that Methodist women keep the needs and service of the church central in their allocation of time and effort and in the budgeting of financial resources. The values for which the church stands are abiding and our best service in the emergency is to exalt these values by putting them first in planning our service."

The itinerating program has been very well managed and has taken missionaries where many could benefit from their inspirational news of "Kingdom Business" near and far. Some plan for bringing heads of departments to district and local societies may be worked out to take the place to some extent of the more largely attended program meeetings. Much praying for each other must supplement fewer meetings. We are proud of being Methodist women in the North Central Jurisdiction, and hope that our continued devoted endeavors may justify our enthusiasm.

Southeastern

By Mrs. E. L. Hillman, *President*

The Southeastern Jurisdiction will not hold an annual meeting in 1943, because of travel and housing conditions, but will hold an enlarged Executive Committee meeting in Atlanta, February 17-18. The Piedmont Hotel will serve as headquarters and all meetings will be held there.

Mrs. M. E. Tilly, Jurisdiction Secretary of Christian Social Relations and Local Church Activities, has called a meeting of the Jurisdiction Committee of Christian Social Relations and Local Church Activities for February 16, and invitations have been sent to each conference president and conference secretary of Christian Social Relations and Local Church Activities to attend this meeting, also to attend meetings of the Executive Committee. All women members of the Board of Missions and Church Extension from this Jurisdiction are also expected to attend.

The seminar on Christian Social Relations and Local Church Activities will deal with problems within the Jurisdiction, economic, racial, citizenship, as well as the alcoholic situation. All members have been sent reading lists and forum hours will be held.

In the open Executive Committee meeting problems relating to conference and district work will be discussed, promotional plans will be made, and inspirational addresses will be given. It is hoped that this three-day work conference will furnish plans and stimulation for the seventeen conferences which will hold their annual meetings in the early spring.

Western

By Mrs. Clyde Collison, *President*

A small meeting of the Western Jurisdiction was held in Columbus before and after the Assembly. Plans were made for better service to the conferences, for information to reach them in time for conference bulletins each quarter, and for visits from Mrs. Bragg and Miss Wheaton in the fall.

Action was taken to include the Latin-American Mission Federation of Woman's Societies in the Western Jurisdiction. Later the president extended a welcome to the federation at a

ADJUST YOUR SCHEDULE TO WARTIMES

There is congestion of the mails all over the country. Reading daily papers from other cities and magazines, we find that all post offices are gorged with mail. Some mail which we have received has been postmarked a week previous. Of course, this is just after Christmas (as we write this), but we have been warned for months about the heavy mails.

So, give your order plenty of time to reach us and then ample time for the package to reach you. It is more a question of transportation than of having your order filled.

ABOUT THE WORLD DAY OF PRAYER LITERATURE

As we prepare this copy, the first week in January, the literature is here. If you have not ordered, do so at once. Even though you may send your letter air mail special delivery, it still may be greatly delayed. If you send your order after the 15th of February you take a war mail risk.

We have our entire stock on hand. If you send late and do not receive all the literature, you may take it for granted that the supply is exhausted.

meeting in Los Angeles and told them of the society and its program.

The Jurisdiction has been very much alive this fall and winter. In a triumphal but whirlwind tour, Mrs. Bragg brought immeasurable inspiration to all but one of the conference meetings. Miss Wheaton is giving valuable field service in five conferences from October through February. Miss MacKinnon came West in October to interview China and Africa missionaries and very generously addressed groups in Southern California-Arizona, California, and Oregon Conferences. The missionary visitation campaign has been most successful. The Jurisdiction co-operated in sending missionaries who addressed hundreds of societies in six conferences. Plans for further itineraries in other conferences early this year are being made.

A Jurisdiction meeting had been planned for this fall in Portland. Since this location seems inadvisable, consideration is being given to another location or other types of conferences.

To strengthen the work of our society in this most critical of all times is the earnest desire of the officers and members of the Western Jurisdiction.

Northeastern

By Mrs. B. W. Meeks, *President*

The Northeastern Jurisdiction gave up the plan to hold its regular Annual Meeting with great reluctance, but a large gathering seemed unwise at this time. These critical days demand an all-out effort on the part of every member of the Woman's Society of Christian Service to strengthen the work along all lines.

The Jurisdiction is sending out a call to all members of the Executive Committee, conference presidents, and conference secretaries of Organization and Promotion, for a "New Enlistment for Service." The meeting will be held at the Robert Morris Hotel, Philadelphia, Pa., February 17-18.

South Central

By Mrs. George Sexton, Jr., *President*

Dallas, Texas, will be Methodist headquarters for the women of the South Central Jurisdiction February 23-25. Difficulties arising from war emergencies have made the Joint Missionary Council, which had been planned, inadvisable for this year. However, the Woman's Society of Christian Service will hold its second Annual Meeting at the First Methodist Church, with Dr. Angie Smith as pastor-host. The program will be streamlined, but group conferences, demonstrations, and messages from missionaries recently returned from war zones will be featured. Planning Committees for various areas of interest will be held. Representatives from New York as well as General Board members will be present to help with methods for carrying forward our work in these difficult days. Near-by district and local officers will be welcomed in these group meetings as well as in the general ssesions.

In days of adjustment to various restrictions we are coming to a more sincere appreciation of the church and its place in American life. It is the one organization which has demonstrated through the years its *continuing* and *ever-enlarging* program of service. Leaders in church and community life—usually one and the same—need to keep in touch with currents of thought and constructive methods for Christian work. For this reason, we believe that conference delegations, in part or in full, will make their way to Dallas in spite of rationing and transportation difficulties. Days of prayer, high fellowship, and shared experiences should generate power for the coming year's work.

Who's Who

(*Continued from page 2*)

talented daughter of Bishop Z. T. Kaung, of China.

***Dr. Ina Corinne Brown*, Nashville, Tennessee, professor of anthropology, Scarritt College and the University Center.**

***Florence Collins Weed* and *Wallace Heistad*, Chicago, Illinois, staff members of Marcy Center.**

***Miss Mabel K. Howell*, Nashville, Tennessee, professor of missions, Scarritt College, member of the Woman's Division of Christian Service.**

***Bishop Ernest Lynn Waldorf*, Chicago, Illinois, chairman of the Committee on Week of Dedication.**

***Mrs. J. W. Masland*, Philadelphia, Pennsylvania, member of the Woman's Division of Christian Service.**

***Mrs. Maud M. Turpin*, Nashville, Tennessee, secretary of Literature and Publications of Southeastern Jurisdiction; member of *Methodist Information* staff.**

Some Interesting Native Leaders

(*Continued from page 18*)

in other meetings, and in general contribution to the social and religious life of the campus, as well as in scholarship. She was awarded the coveted medal as being the outstanding young woman of the year in the college, and achieved the coveted double first in her government examinations at the end.

Since then she has been serving in Hissar, in the Nur Niwas Girls' School, among a group of people who have had very little to eat even in recent years because of drought. This cultured young Indian woman has made a signal contribution to those people in her example, in the outreach of her Christian spirit which has touched their lives at vital points, in opening the hostel to the small boys from outlying districts, and in giving both example and guidance to the girls, who are already reflecting the beauty of her spirit in the improvement in their own.

Miss Hakim's ability has been recognized in larger circles also, and she too has recently become a member of the board of governors of her alma mater, as well as holding important conference responsibilities.

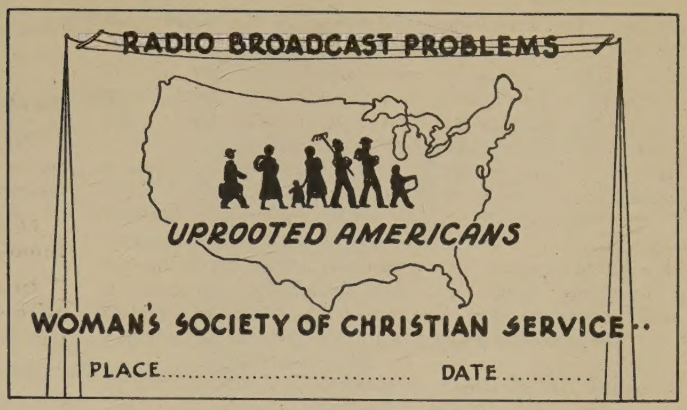
Hissar is a place that needs much to brighten it and Eileen Hakim has done that both with her lovely Christian spirit and also by improving the garden, planting flowers and rose bushes, laying with her own hands and the help of the girls new walks and planting new lawns, and cleaning up corners, transforming one into an outdoor theater for performances given by her girls.

March Program

Topic: Uprooted Peoples
Pages 25-36, "A New Earth."

Supplementary Material in This Issue:
"In Defense Areas," page 6.
"Defense Worker," page 8.

Work out your own poster and invitations from the suggestion given here on this page. There are no prepared posters or invitations on sale at Literature Headquarters.



ASHEVILLE, NORTH CAROLINA.—The Fifty-fifth Anniversary of the founding of Allen School was observed on November 22, 1942. A special program challenged the representative audience with the theme, "Training Youth to Face the Future." Musical numbers were given by pupils of the school, under the direction of Miss Isabelle Jones, music teacher and a graduate of Allen. An anthem was also rendered by the St. James A. M. E. choir.

The interesting history of Allen School was told by an alumna, Mrs. Hattie H. Love. Its story goes back to 1887, when Mr. and Mrs. L. M. Pease, of New York, N. Y., started a small private school for Negro children in a building that had been a livery stable. Three pupils were present the first morning in that barren schoolroom; at the close of the first month, 103 pupils were enrolled. A Sunday school and later a church were organized which is now Berry Temple. Through the years the life of the school and of the church have been inseparably linked. The present pastor of the church, Rev. L. A. Brown, is a stanch friend of the school, and was present to offer the prayer on the occasion of the anniversary.

Miss Myrtle Freeman, another alumna, and now on the Allen staff, spoke on the future of the school, followed by a message by the school physician and friend, Dr. L. O. Miller, on "Allen School, a Character Builder." Rev. J. W. Hairston presented "The Place of the Church School in the Community," and Rabbi Robert P. Jacobs gave the closing address. Birthday gifts amounting to almost $100 were contributed.

Allen School has steadily progressed during these fifty-five years. In 1939 it was accredited by the Southern Association of Colleges and Secondary Schools. Its enrollment increased fifty per cent this year, and a beautiful home in the neighborhood has been rented to accommodate the overflow. The main buildings were extensively redecorated last summer.

Miss Isabelle Jones is the acting superintendent this year in the absence of Miss Julia Titus, superintendent-principal, who is doing graduate work at the Hartford School of Religious Education.

LATIN AMERICA.—Among the funds transferred at the Annual Meeting of the Woman's Division of Christian Service from the Woman's Foreign Missionary Society to the Division was $94,919.47 from the estate of the late Mr. Henry Pfeiffer. This sum had been held by the Woman's Foreign Missionary Society until it should be designated by the trustees of the fund. Recently Mrs. Henry Pfeiffer had designated $75,000 of this fund for the Henry Pfeiffer Administration Hall of Colegio Americano in Porto Alegre, Brazil; $10,000 for equipment for this building, and $9,919.47 for the Annie Merner Pfeiffer auditorium-chapel for Colegio Americano in Rosario, Argentina.

BRAZIL.—A cablegram has announced the safe arrival in Brazil by airplane of Miss Mary Sue Brown, missionary of the Woman's Division of Christian Service. An M.A. in architecture from Vanderbilt University, she returns to Brazil to superintend the building of the new school in Porto Alegre for which she herself drew the plans. The immediate construction of this building has been made possible by the generous gift from the estate of Mr. Pfeiffer.

ALGERIA.—Algeria is much in the war news at present, but the only word that has come recently from our missionaries is a cablegram asking for an increase in appropriations because of the tremendously high cost of living. All the missionaries are overworked. Some furloughs are long overdue.

A letter from Mlle. Chevrin, the French teacher of the little mission school in the mountains of Kabylia, tells us that she is carrying on alone during the war period when the missionaries cannot return to the field. She found the children so hungry last winter that she felt obliged to open a canteen to give them one meal a day. She had no increase of funds to do this, but probably used food grown in the mission garden. Mlle. Chevrin had had word that her father was killed in Rouen, France, in a bombing raid on that city.

Esther, Regal Self-Sacrificing Executive

(*Continued from page 5*)

world brotherhood. But the Star of Hope, even in this year of our Lord, 1943, still shines over the PRINCE OF PEACE.

Esther, the regal self-sacrificing executive, did not have two thousand years of Christendom as her precious heritage. Surely the women of our day, and particularly the church women of our day, may learn much from her careful planning and fine execution, but our self-sacrifice and self-renunciation must break down racial and national boundaries in favor of *Peace on Earth and Good Will to All Men.*

Announcing PUBLICATIONS

LENT

Lenten Offering Worship Service. 25 copies, 15 cents; 100 copies, 50 cents; single copy, 5 cents.

Envelopes. Free.

The Reward of Faith and Service. Leaflet to accompany envelope. Free.

THE WORLD DAY OF PRAYER

March 12, 1943

Worship Program for Adults and Young People, "Father, I Pray That They May All Be One." 2 cents each, $2.00 per 100.

The Call to Prayer. Free with program.

Handbook. Essential for each general chairman responsible for a program meeting, contains promotion and publicity suggestions. 10 cents each.

Poster (17 x 22). 5 cents each.

Note: Orders received after February 15 may be too late. Order now. (See page 29).

FOR SPRING STUDY CLASSES:

Latin America

For Adults:

On This Foundation. 60 cents.

The Outlook Pamphlets. Each, 25 cents. (See October issue.)

Discussion and Program Suggestions for Adults. 25 cents.

Latin American Wall Map (23x30). 25 cents.

Map of Methodist Latin American Missions. 25 cents.

Pictorial wall map, especially useful for children and young people, printed on paper in colors. It covers Latin American work in both home and foreign fields.

For Adults and Young People:

Focus on Latin America. Valuable as background for study groups in all grades. Price, 25 cents.

Spiritual Life:

Will a Man Rob God? 35 cents.

New 1943 Necessities

Wesleyan Service Guild Handbook. 10 cents each, no quantity reduction. It contains:

Programs for monthly meetings
Space for local unit information
Plans for the year
Information on projects and supply work
Lists of material available for programs
Duties of Committees
Constitution

Is yours a new society? Don't try to operate without the handbook.

Corresponding Secretary's Books. Price 35 cents each. (Ready after February 15.)

Local
District
Conference

Worship Services to accompany "A New Earth." 10 cents each, $1.00 a dozen. These are still available. Each society should purchase by the dozen.

Seven Keys to Progress. Card containing the goals for 1943. Designed to be used in addition to the leaflet in societies where there are circles or groups, not for individual members. Free.

See former issues for advertisements of general literature, material for young people, children, etc.

A catalogue listing the literature now ready. Free.

Orders for the above material may be sent to

Literature Headquarters:
420 Plum Street.....Cincinnati, Ohio

Distributing Offices:
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